CHURCH HISTORICAL SOCIETY

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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Object

1. **To promote Unity of Diocesan Life**
   - (*a*) By disseminating news of the Diocese, its institutions, parishes and missions.
   - (*b*) By printing letters and pastorals by the Bishops from time to time.
2. **To promote the Missionary and Benevolent Work of the Diocese**
   - (*a*) By publishing reports and appeals.
   - (*b*) By recording current news and events.

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Philadelphia, October, 1914

With this issue THE CHURCH NEWS begins its third year, and we feel sure that all who have read it will recognize that it has been a very helpful factor in the life and work of the Diocese. We urge all our readers who have not already done so, to renew their subscriptions at once, and to do all in their power to increase the circulation of the paper, and thus widen its range of usefulness

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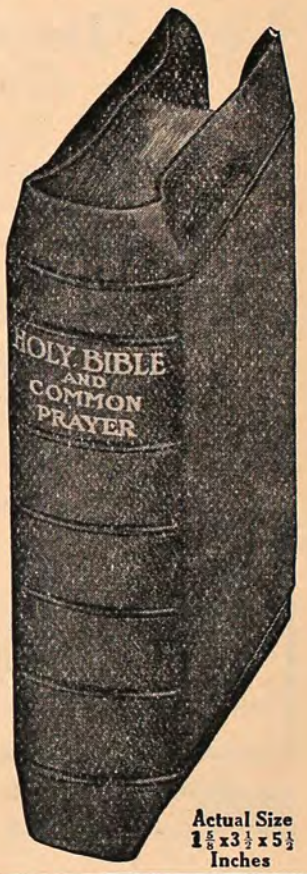

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PUBLISHED MONTHLY EXCEPT JULY, AUGUST AND SEPTEMBER

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"Hath Not God Made Foolish the Wisdom of the World?"

Men's minds—and their newspapers—have been full these days of the European war. All that can be said has been said of its horror and suffering and wastefulness. There has been abundant discussion too, "sometimes wise and sometimes otherwise," of the great question which this appalling outburst has inevitably raised, of whether Christianity is a failure. We have nothing to say at the moment on these matters. But we wish to call attention to one point, which, so far as we know, has been singularly overlooked. The present war seems to us to be complete, would God that it might prove final also, in its utter confounding of human wisdom. For it is the "wisdom of this world," and not the wisdom of the Kingdom of God, that has dominated in the counsels of the nations, and plunged half the world into war. "By their fruits ye shall know them." And the fruits are so bitter and so unmistakeably bad that the world may perhaps learn by them to doubt the fair appearance of the trees upon which they have grown.

The War of Nations

There are certain phrases in our Lord's teaching, which have always been stumbling blocks to us men. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." "Seek ye first the Kingdom of God and His righteousness." "Ye cannot serve God and mammon." "Thou shalt love thy neighbour as thyself." "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that which despitefully use you, and persecute you." "Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him twain." "If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." "Let your speech be, Yea, yea; Nay, nay: for whatsoever is more than these is of the evil one." Some of these sayings of Christ are cast in the characteristically oriental form of hyperbole, *i. e.*, of rhetorical exaggeration: this is unquestioned, and it has perhaps made it materially harder for our literal Western minds to grasp the essential truth that they convey. Yet it is easy enough to see that these, and similar sayings, lay down a very definite philosophy of human conduct. This perhaps may be roughly summed up under these two headings: *First*, that in relation to God, the Christian's life must be ruled absolutely by the principle that he shall love God and work for God's righteousness and the coming of God's kingdom, as his first and chief business; and that his own happiness and material prosperity must rank with him only second and not first. And, *second*, that in all his relations to his fellow-men of every sort and kind, the Christian's conduct must be ruled by the law of love,—not by its opposites and contradictories, the laws of violence, hatred, or selfish advantage.

The Teaching of Christ

This philosophy of human conduct is simple enough to understand, but difficult to practice. We all know it by rote—by memory; but few of us know it by heart. And this is so, presumably, because our human wisdom, with a rather curious vigor and almost with unanimity has stigmatized our Lord's teaching as beautiful but impracticable. In the restricted spheres of our family life indeed, and perhaps a little further, we have slowly and painfully

We Call it Impractical

allowed the law of love to permeate and uplift our relationships. This of itself is a notable achievement for the spirit of Christ: and human life is fairer and happier for it. But when it comes to those wider and more complicated spheres of business and political life, and of international affairs, is it not true that mankind has resolutely refused to accept Christ's principles, to govern its conduct by the laws that God's righteousness and kingdom must come first and that love should rule between men and nations? Is it not true that we have held ourselves wiser than the Man of Nazareth? true that while we have perhaps hoped that sometime the world would reach such a heavenly state that men could live lives of unbroken love and mutual trust and godliness, we have yet asserted (by our deeds if not by our words) that at present no such laws could be recognized by sane and prudent men?

We are not concerned at present to argue the matter; we wish to point out one fact only, from the tremendous force of which there is, we believe, no escape. This present war, whatever else one may say of it, is waged by nations which in their mutual relations have been guided in large measure by precisely this contradiction of the Sermon on the Mount. Whatever else they have done or left undone, they have in no uncertain terms declared their conviction that love and mutual trust and forgiveness are no principles upon which nation may safely deal with nation. The passionate attempt to wipe out an injury by blood, the mutual distrust that sought safety in armies and navies swollen to prodigious proportions, the cynical disregard of solemn treaties as mere scraps of paper, the underlying bitterness and selfishness of commercial rivalries—these are, one and all, the utter opposite of the Gospel of Jesus Christ.

The Ethics of the Nations

We do not say that all preparation for national self-defense is wrong; we do not say that all commercial rivalry is wrong; we do not say that all war is wrong. There are degrees and circumstances, we believe, in which no one of these is in reality opposed to the spirit of Christ, or to His teaching. The Greeks repelling the Persians at Thermopylæ; the Romans and their allies checking Attila and his Huns on the very plains where German and French and English blood has poured out of late; our own Civil War:—these are but a few instances in history that show beyond reasonable doubt that self-defense and war may be not wholly "of the evil one." And rivalry, honest, good-natured, clean rivalry, may be a stimulus to what is best in human nature. It is a different story however, this that Europe is unfolding before our eyes to-day. For while we may not be able justly to judge or to allot the final blame in these confused moments, yet no thoughtful man can fail to see that this appalling horror has been brought about because international affairs have been determined by a conviction that the teaching of Christ is impractical.

Well, suppose it *is* impractical: has its opposite proved *its* superior practicability? We wave the question of right and wrong, and ask only: have international suspicion, greed, and hatred proved themselves successful guides of national policy? One wonders what the plain people of France and Germany, of little Belgium, and many-nationed Austria would answer. Their sons and husbands are lying dead and bleeding on the field; their homes are ruins; their hard-earned savings swept away. It will be years, at best, before joy and prosperity can be theirs once more. And is the policy that has resulted thus to be allowed any longer to call itself "practical?" Is it not rather self-exposed, the traditional ass in the lion's skin, a fiend in the wings of an angel of light?

The Impracticability of Human Wisdom

Human wisdom has met its Waterloo, it is bankrupt, dying. Is it not time that we human beings revise our philosophy and ask ourselves whether after all the Sermon on the Mount may not be wiser and more practical than we imagined, more fit for our guidance in business and politics and world affairs? The Providence of God has sought to teach us this by many a bitter and bloody lesson: by this the last, the bitterest and bloodiest of them all. Shall we learn it at last? If we do, even at the cost of all this anguish and suffering and waste, it will be worth while. If we do, it will be plain enough to our children's children that even this cataclysm, has been for man's good; and that the prophet of old heard aright the words of God: "I form the light, and create darkness; I make peace and create evil: I am the Lord, that doeth all these things." For, after all, say what we may, God's great object for us is neither that we may be prosperous or at peace, but that we may seek righteousness and rule our lives by love.

Humanity has tried the wisdom of men—and found it colossal folly. What is left then, but humbly and with repentance to see and try the Wisdom of God?

What Do You Give?

Some months ago the leaders in charitable and philanthropic activities in Cleveland effected a federation of fifty-three of the city's social organizations for the purpose of raising through one collection the money that had formerly been raised by the fifty-three organizations through separate collections. In this way a large amount of money that had been spent in making the separate collections was saved to be used in the work of the organizations, and the benevolent donors were freed from the annoyance of incessant demands for small amounts, as they were asked to give at one time, but to be used for such organizations as they might designate, the total amount they had been accustomed to give in many different sums before. Not to mention in detail the many other advantages of this system it had one fortunate and rather curious result, it tended to make the single gifts of various individuals larger than the aggregate of their separate gifts under the former custom. Many people really think the aggregate of their giving during the year is larger than it is. The demands come separately, and are responded to separately, and looking back over them in memory it seems they must total high. The Cleveland Federation people understood this, and so they simply asked people to give in one sum what they *thought* they had been giving altogether in other years, and in this way they got more money than had been given before, one organization being given nearly twice as much. One man asked how much he had been giving to social objects the previous year, and he was told that he had given $75, divided among eight organizations. "You don't say so!" was the response. "Well, put me down for $500 right away."

Do You Know What You Give?

How many people actually know what their gifts to religious and charitable objects really total for the year? How many have any idea what proportion such "doing good and distributing" bears to their expenditures for other purposes? Few persons keep expense accounts that would enable them to readily make such a comparison, but if they did it would probably cause them to learn some surprising things. And if anyone should endeavor to recall and add up all that he had given for the last twelve months, even adding a generous amount for any gifts that might have been forgotten, it would generally result in a sum of which he would be ashamed. It makes very little impression upon us to read of the vast sums that are spent on theatres, liquor, tobacco, jewelry, etc., and how much such expenditures exceed all that is given to church and charity, but if a man could see for himself that his expenditures for cigars, or something similar, exceeded his gifts, and a woman that her amusements cost her much more than her religion, it would make an impression on many.

Taking Account of Stewardship

Not knowing how much or how little we give is almost certain to result in our giving less than we know we ought to give, and perhaps really think we are giving. There are a number of considerations which make the Hebrew Tithe system impossible of universal application under the conditions of modern life, yet there are men and women who believe in it, and conscientiously give one-tenth of their incomes to their religion. One of the chief advantages of some such system of giving is that it makes giving a matter of conscience rather than of impulse, and makes one know just what one is giving. When a prudent man takes out an insurance policy he first decides how much he can spare each year to premiums, and then keeps up the payments even if other things have to be given up. A conscientious giver should decide how much a year he ought to give, and then see that it is given, in one way or another. How much do you give?

Will a Man Rob God?

✠ ✠

The Apportionment Completed

The diocese may once more rejoice in the news that the apportionment for general missions for the year September 1, 1913, to August 31, 1914, has been met in full. There is all the more reason for satisfaction in this fact, because the last six months or more have been times of financial anxiety and suspense; and because a few months ago the diocese was markedly behind, in its offerings, in comparison with the year previous.

The detailed report of the Board of Missions has not reached us at the moment of our writing, and we are unable therefore to give a full analysis of the contributions such as we made a year ago. But the chairman of the "Follow-up Committee" tells us of two facts of great significance. First, his committee has had a readier response than ever before, and consequently has experienced less difficulty than usual in securing the final sums needed. And, secondly, *the percentage contributed by parishes* (as contrasted with that contributed by individuals—the latter being principally intended to prevent a deficit) *has increased*

from 79$\frac{4}{7}$ per cent last year to 85$\frac{3}{4}$ per cent this year. Nothing could more surely prove progress than this; and the diocese has reason to "rejoice and be glad."

We offer our congratulations and thanks (we are sure that in this we speak for the whole diocese) to those who have had part in the task,—and especially to the chairman of the "Follow-up Committee," Mr. Edward H. Bonsall.

✠ ✠

Changes in the Board of Editors

The Rev. Dr. Yerkes, owing to the pressure of special duties for the year at the Divinity School (where he takes part of the work of Prof. Montgomery, who is in charge of the American School at Jerusalem), has felt that he could not continue to give so freely of his time to THE CHURCH NEWS. His resignation was accepted with sincere regret; and his associates desire here to express their great appreciation of his faithful and helpful work.

Dr. Yerkes' place has been taken by the Rev. Henry Riley Gummey, Jr., D.D., rector of St. James' Church, Downingtown.

✠ ✠

The Return of the Bishop

Bishop Rhinelander, with his family, has been spending the summer in England. Members of the diocese will be interested to know that he is expecting to sail for home by the Lusitania, on October 3d.

✠ ✠

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A NEW CHINESE CHURCH IN HONOLULU

Of all the work done by Bishop Restarick in the Hawaiian Islands none is more gratifying than that done among the Chinese, for they, unlike many Orientals, can never be accused of accepting the Christian religion for only the material benefits received, for they give liberally of their little or much.

After many years of working and waiting, the Chinese of St. Peter's congregation, with the help of the Bishop and interested friends, now have a new edifice adequate to their needs and have the church entirely paid for.

As a little "example in giving" and to show how these people deserve to be helped, having first helped themselves, it may be of interest to note that one man selling peanuts for a living gave fifty dollars, and a woman earning two dollars a week gave thirty dollars (both Chinese) for this new church.

The people of Honolulu have contributed liberally toward this feature of the Bishop's work, which is only one of many demands upon them, and he is very appreciative of all that has been done, but is still without the necessary twelve hundred and fifty dollars for the interior furnishings and is very anxious to secure this amount, so as to consecrate and use this new church, which will not only relieve the crowded conditions of the Chinese congregation but make room for the Japanese congregation who will then have the original Chinese chapel.

Because of their personal knowledge of the work in Honolulu, Bishop Restarick has asked Mr. and Mrs. John E. Baird (Aldine Hotel, Philadelphia) to act as custodians of any funds which interested friends may send in response to this appeal.

OFFICIAL ACTS OF THE BISHOPS

ORDINATIONS.

Trinity Sunday.

Church of the Advocate.

Priests: Harry S. Ruth Charles A. Rantz, Paul Micou, Floyd W. Tomkins, Jr.; Deacons: Thomas W. Bennett, William H. Boswell, Robert B. W. Hutt, William T. Metz, George Mair, William McClelland, Alfred R. McWilliams, Joseph A. Stewart, William La Rue Witmer. By the Bishop.

Friday after Trinity Sunday.

St. Paul's Church, Oaks, Pa.

Caleb Cresson, Jr.; Deacon. By the Bishop Suffragan.

St. John Baptist's Day.

All Saints' Church, Torresdale.

William Y. Edwards, Priest. By the Bishop.

Third Sunday after Trinity.

St. Barnabas' Church, Haddington.

Giovanni Arturo Scarinci, Deacon. By the Bishop.

Thursday after Fourth Sunday after Trinity.

Holy Trinity Church, Lansdale.

Percy L. Urban, Deacon. By the Bishop Suffragan.

Fifth Sunday after Trinity.

Church of St. Jude and the Nativity.

Arthur Dittes Jones, Priest. By the Bishop Suffragan.

Other Official Episcopal Acts

June 11, 1914. Consecrated St. Barnabas' Church, Haddington. The Bishop Suffragan.

July 10, 1914. Laid Corner-stone of parish building of St. George's Church, West Philadelphia.

July 11, 1914. Laid Corner-stone for Trinity Chapel, Gulph Mills, Pa.

Early in June, at a special service held in the Church House, the Bishop of the Diocese confirmed Mr. and Mrs. Henry Miller Peck. Mr. Peck was formerly in the Baptist ministry and is to become a candidate for Holy Orders. For the present he will work under the auspices of the City Mission.

NOTICE

The following resolution in regard to the **exemption of "income from investments"** in the calculation of parochial apportionments for General Missions was passed by the last Diocesan Convention:

> "*Resolved*, That the Central Missionary Committee, through its Executive Committee, be authorized to receive applications for the exemption of income from investments and instructed to grant such exemptions in all cases, subject to the following conditions:
>
> "(*a*) Application for such exemption shall be formally made in writing by the parish authorities, and shall state the reasons why the inclusion of income from investments is considered by them as involving hardship to their parish in the calculation of its relative share of the diocesan apportionment.
>
> "(*b*) This application and statement shall be in the hands of the Central Missionary Committee, or their executive officers, prior to a date to be fixed, and duly advertised by them, each year."

In accordance with the above provisions, the Central Missionary Committee, through its Executive Committee, hereby gives notice that all such applications for such exemption for the missionary year 1914-15, must be filed with Mr. George R. Bower, Gray's Ferry Road and Twenty-ninth Street, Philadelphia, on or before 12 o'clock noon of Tuesday, October 20, 1914.

By order of the Executive Committee,

EDWARD H. BONSALL, *Chairman*
CHARLES E. BEURY, *Secretary*

THE REV. WM. C. RICHARDSON, D.D.

The Rev. Dr. William C. Richardson, rector of St. James' Episcopal Church, Twenty-second and Walnut Streets, died on the night of Sunday, August 23d, at Essex, N. Y., where he was spending the summer with his family. Dr. Richardson, who was sixty years old, never fully recovered from a surgical operation undergone last May. He had hoped to rest and regain his health at the Lake Champlain resort. He left this city about the middle of June.

Funeral services which were marked (at his own request) by the utmost simplicity were held in St. James' Church on Wednesday, August 26th, at noon. Bishop Garland, the clerical staff of the parish and a warm personal friend alone of the clergy were vested in the church and took part in the service, though a large number of the diocesan clergy occupied seats in the body of the church. The floral tributes were numerous and exceedingly beautiful. Dr. Richardson had been rector of St. James' for thirteen years and had made a name for himself as an exceptionally able preacher and an organizer of unusual ability. Courses of sermons on present day themes delivered by him last winter Sunday mornings and afternoons attracted especial attention and were listened to by very large congregations.

In addition to his service as rector of St. James', Dr. Richardson was particularly interested in settlement work. While rector of Trinity Church, in Chicago, he was instrumental in founding the only settlement house conducted by the Episcopal Church in that city. St. Timothy's Chapel in Reed Street, in our own city, found in him a warm friend and wise counsellor.

Dr. Richardson was born in Auburn, N. Y., August 28, 1854. He was a son of John B. Richardson, a merchant of that city. His mother was Caroline Hughes, of Auburn. On both sides of his family Dr. Richardson's ancestry dates back to early Colonial times.

After receiving his early education in the Auburn public schools, Dr. Richardson studied music under famous teachers in the Royal Conservatory at Leipsig, Germany. He returned to this country in 1876 and taught music in several institutions. Subsequently he gave up teaching and prepared for the ministry at Berkeley Divinity School, Middletown, Conn. He was graduated in 1888.

In 1890 Dr. Richardson was ordained a deacon by Bishop Williams, of Connecticut, and in the same year was ordained a priest by Bishop Potter, of New York. Later he became assistant to the Rev. Dr. Greer, rector of St. Bartholomew's Church, in New York. After leaving that post he went to Newburyport, Mass., where he remained seven years as rector of St. Paul's Church. In 1898 he was a special preacher at St. Mary's Church in West Philadelphia. From there he went to Chicago as rector of Trinity Church.

In June of 1901 Dr. Richardson was called to St. James' Church in this city.

The University of Pennsylvania conferred the degree of Doctor of Sacred Theology on Dr. Richardson in 1906. He is survived by a widow, who was Maud Elizabeth Stanley, and five children. They are: Mrs. Walter H. Grove, of Ardmore; Mrs. Adrian H. Underdonk, St. James, Md.; Elizabeth Richardson, Courtland M. Richardson and William C. Richardson, Jr. B. S. S.

Minute
Of a Special Meeting of the Vestry, held Wednesday, September 2, 1914

The wardens and vestrymen of the parish of St. James's Church hereby record their deep sorrow and loss in the death of our beloved rector, The Rev. William C. Richardson, S.T.D., on Sunday, August 23, 1914.

Elected in 1901, he came among us when the work had been sadly impaired by a long vacancy in the rectorship—the congregation scattered and parish activities at a standstill. Very soon his fine personality, his inimitable powers as a preacher and his indomitable energy and enthusiasm wrought changes which quickly resulted in bringing this parish to its present standard of usefulness in the community.

The congregation needs but to remember the *physical* condition of St. James's thirteen years ago, and contrast it with the present beautiful church to realize

that Dr. Richardson's work lives after him. We, whose hearts are bowed in sorrow over his taking from us, who have felt the uplift and inspiration of his words, his work and his ever-cheerful and loving personality, thank God for his spiritual leadership.

JAMES S. MERRITT,
Secretary of the Vestry.

DEATH OF THE RECTOR OF ST. BARNABAS' CHURCH

To describe, as we do in one column of this issue of THE CHURCH NEWS, the culmination of years of patience, toil and self-sacrifice, and in another the passing away of the leader in that work a few weeks after, assuredly marks the "changes and chances of this mortal life." For within a few weeks, little more than a month, from the time the devoted parishioners of St. Barnabas' Church had rejoiced with their beloved pastor in the culmination of his vision, his faith and zeal in the consecration of the beautiful and substantial church (which will stand to many as his enduring monument) they gather in the same place to pay their last tribute to all that is mortal of the late Rev. William Smythe, who suddenly, on the morning of the 12th of August, entered "within the veil." His decease occurred at Wildwood, N. J., where he had arrived that very morning with his family to spend a well-earned vacation. While enjoying a bath in the surf he was seized with a sudden heart attack and in a few minutes was dead. Yet but two days before the writer, with others of his brethren, were with him in the Church House, where, in the best of health and spirits,he was telling us of his anticipations about this vacation and his plans for the fall and winter campaign. Surely, when we least think it, "in the midst of life we are in death."

The funeral services were conducted the following Saturday from St. Barnabas' Church (Sixty-fourth Street and Haverford Avenue), Bishop Garland, Dean Gilberson and Prof. Heffern officiating, with the full choir of the church, a large company of the clergy vested and the church edifice crowded to the doors with parishioners and neighbors, whose presence told all too eloquently of the affection and esteem in which this godly and self-sacrificing priest was held. At a meeting of the clergy held after the funeral, presided over by the Rev. Horace F. Fuller, a committee consisting of the Rev. Messrs. Cox, Clay and Heffern was appointed to draft suitable resolutions to be presented at the opening meeting of the Clerical Brotherhood.

Mr. Smythe was born in County Antrim, Ireland, March 5, 1859. He was educated in the primary school there and at an early age entered a seminary. He was graduated and entered the Methodist Seminary at Belfast, from which he was graduated in 1883. He then entered the Church of Ireland.

In the early part of 1909 the clergyman came to the United States. He studied in the School of Divinity of the Protestant Episcopal Church, at Fiftieth Street and Woodland Avenue. In the latter part of that year he was ordained deacon, and the year following was raised to the office of priest.

His first appointment to this country was to St. Simeon's Church, at Ninth Street and Lehigh Avenue. He remained there several months as an assistant to the Rev. Edgar Cope. In 1910 he was appointed minister in charge of St. Barnabas' Church, at Haddington, then a mission.

IN MEMORIAM: THE REV. WILLIAM SMYTHE

The Clerical Brotherhood records with deep sorrow and sincere sense of loss the death with tragic suddenness on August 12, 1914, of the Rev. William Smythe.

No ordinary faith and devotion to truth as he saw it was needed to encourage a man burdened with such responsibilities as were his when he entered this church five years ago. His diaconate was spent in St. Simeon's parish in this city. His untiring zeal and effective work in this post led to his appointment to St. Barnabas', Haddington. The three years of his devoted labors there were crowned with the completion and consecration of the new Church memorial to Bishop Whitaker, and with the building of its rectory. He was looking forward to long years of happy work in building up his parish in the rapidly developing new neighborhood; but scarcely had he begun a brief rest from the long strain of his absorbing work, when he was called in an instant from his consecrated service here to his rest and reward in eternal service.

We shall cherish our memories of association with him in the varied work and life of the diocese, in which he ever took the keenest interest; of his life of personal devotion, which was the inspiring secret of his gracious and self-sacrificing ministry, and of his Christian spirit and sympathetic interest in his brethren in the ministry.

We share in the sorrow of his bereaved family and parish and offer them our assurances of heartfelt sympathy. And we thank God for the example of his life of devoted and richly blessed service to Christ and his Church.

WILLIAM J. COX,
ALBERT E. CLAY,
A. D. HEFFERN.

IN MEMORIAM: JAMES H. M. HAYES

At quarter before eight o'clock on the evening of Wednesday, May 27th, there passed into the larger life the personality of one of the truest among God's servants—James H. M. Hayes, some time accounting warden of St. Matthew's Church (Eighteenth Street and Girard Avenue).

All his life long he had been identified with the activities of this parish, and the force of his Christian character has left an impress upon the parish and Sunday-school which can never be effaced. Courteous and gentle, spiritually-minded, chained to the highest of ideals, he had consecrated a keen mind and a powerful life to the service of his Lord, in, for, and through St. Matthew's. Handicapped in later years with an ailment that forbade him to use his voice to any considerable extent, he still found it possible to render a service whose greatness and constancy might well be the envy of the rest of us. There are probably few, and those among his closest associates in the matter of responsibility, who can realize what a vast expenditure of energy was contributed by him to the many projects embraced in the activities of this great parish. Mere words can never describe the impoverishment of St. Matthew's by reason of his passing out.

The death scene on the night of his going, was more like the triumphant coming to his kingdom on the part of one who realized the fulfilment of a life-long ambition. With tender farewells to his loved ones; with a blessing to his rector, and with words of ardent love and hope for his Church; and with a smile on his face, he stepped over the line to greet his God.

His great mantle waits for wearers, and

the opportunity is ample for a score of men. May God grant that these may be forthcoming, and that other men may be found to give their lives' own blood as did he, for the prosperity of Zion and the accomplishment of those things for which this good man's Master died.

C. C. P.

IN MEMORIAM: BENJAMIN F. LEWIS

At a meeting of the vestry of the Church of the Messiah, held July 12th, the following minute was adopted:

"WHEREAS, In the death of Benjamin Franklin Lewis, of North Wales, in the seventy-first year of his age, the Church of the Messiah, Gwynedd, has lost one of its earliest and most faithful workers. For many years Mr. Lewis lived in the house almost adjoining the church. In his house the Sunday-school was held for a time before the completion of the church building. His family have always been interested and devoted members, laboring for the welfare of the parish from its very inception. Elected to the vestry in 1892, he has served continuously until his death on June 29, 1914. Deceased was a devoted husband and father and a consistent Churchman. His untiring devotion and zeal for his Church were manifest to all who knew him.

"*Be it Resolved*, That we, the members of the vestry, do hereby record our personal loss in the death of the aforesaid, on this 12th day of July, 1914.

"*Be it also Resolved*, That a copy be sent to the family and also to the Church papers.

"BENJAMIN N. BIRD, *Rector.*
"W. H. HARDING, *Warden.*"
Gwynedd, Pa.

IN MEMORIAM: H. ROBERT BELL

Resolved, That The Board of Governors of the Church Club of Philadelphia has learned with deep sorrow of the death of H. Robert Bell, the assistant recording secretary of the Club. Elected first in May, 1911, he discharged all the duties of the office with painstaking care and thoroughness. He was proud of the Club and gave unreservedly of his time to it. While we must bow to the decree of an All-Wise Providence, his untimely death is mourned by us all and we express to his widow our heartfelt sympathy in her bereavement.

COMMENCEMENT AT PHILADELPHIA DIVINITY SCHOOL

The commencement of the Philadelphia Divinity School and meetings of the Associate Alumni brought together a large number of the clergy and their families on Thursday, June 4th. The commencement exercises were held in the Church of the Atonement, where thirteen men received their diplomas, the Very Rev. William Mansfield Groton, D.D., presenting the men to the Bishop. Two of the graduates, Messrs. Alfred MacWilliams and William H. Boswell, received the degree of Bachelor of Divinity. The sermon was preached by the Rev. Carl E. Grammer, D.D., and was an appeal for self-sacrifice on the part of the men who were about to take orders. After the exercises at the church the graduates with their friends and the members of the alumni repaired to the school. After the bountiful luncheon, the meeting of the Associate Alumni was held in the Bishop Stevens Library. The secretary reported that the result of the ballot for nominees to the Board of Overseers was the election of the Rev. George Griffiths Bartlett, and the Rev. Horace Frederick Fuller, B.D. A very interesting report from the joint boards was made by the Rt. Rev. Thomas J. Garland, D.D. He said that the boards are making an effort to purchase the books which the professors deem necessary for their departments and place them in the library. For this purpose at least $2,500 is needed and it was decided to attempt the raising of this amount. In the evening, after a bountiful supper in the refectory, the alumni gathered again in the library to listen to a delightful essay by the Rev. E. J. Perot, B.D., '03, rector of St. Paul's Church, Salem, N. J.

ORDINATION OF MR. PERCY L. URBAN

On Thursday, July 9th, at 10.30 A. M., occurred a very interesting and inspiring service at Holy Trinity Church, Lansdale. The occasion was the ordination of Mr. Percy Linwood Urban, M.A., to the order of Deacons by the Rt. Rev. Thomas J. Garland, D.D., Bishop Suffragan of the Diocese. Mr. Urban is a son of the Rev. Abram L. Urban, rector of the church in Lansdale, who has already given two sons to the Church, the Rev. Ralph E. Urban, rector of All Saints', Trenton, N. J., and the Rev. Leigh Roy Urban, rector of the Church of the Redeemer, Astoria, N. Y. The newly ordered deacon was graduated from Princeton and also took his Master's degree there. He has been for some years connected with St. John's University, Shanghai, China, in the capacity of Professor of Philosophy. Returning last year, he took a year of special work at the General Theological Seminary before his ordination in July. The service was unique from the fact that it was participated in by so many of the Urban family. A brother, the Rev. Ralph E., presented the candidate, the father, the Rev. Abram L., preached the sermon. A daughter, Miss Florence, played the organ, while another daughter and two sons sang in the choir. Besides the Bishop Suffragan there were present in vestments the following clergy: Dean W. Herbert Burk, of the Convocation of Norristown, who was Gospeller; the Rev. Dr. George C. Foley of the Divinity School, who was Epistoler; the Rev. Messrs. James B. Halsey, Robert McKay, H. M. G. Huff, Robert Benedict, who was Master of Ceremonies; Leigh Roy Urban, Ralph E. Urban, G. W. Barnes, H. G. G. Vincent, Horace F. Fuller, R. K. Yerkes, D.D., George La Pla Smith, Jules Prevost, M.D., Benjamin N. Bird.

The sermon was a beautiful and inspiring exhortation based on I Corinthians, 3 : 9, "For we are laborers together with God." The Litany was read by the Rev. James B. Halsey, and the Bishop Suffragan was the celebrant of the Holy Communion.

After the service a delightful luncheon was served in the rectory to the visiting clergy and friends, and the incomparable garden of the rector afforded a pleasant place to linger after the repast.

The Rev. Percy L. Urban expects to remain in this country for an extended time.

B. N. BIRD.

The annual service for the Guild of St. Barnabas for Nurses was held on the afternoon of Trinity Sunday in St. Mary's Church, West Philadelphia. The Rev. A. J. Arnold sang the service which was fully choral, and an able and appropriate sermon was preached by the rector, the Rev. George Lynde Richardson. On St. Barnabas' Day the Rev. and Mrs. Archibald Campbell Knowles tendered a reception to members and associates of the Guild at their residence in Germantown.

NEWS·DEPARTMENT

THE REV. B. S. SANDERSON, Editor, Wyncote, Penna.

*** Kindly send all brief items of news, personal or parochial, to the Department Editor, at the above address, not later than the 15th of each month. The Editor would be particularly glad to receive copies of parish papers.

FOREWORD

Bishop Rhinelander and the editors have asked me to be responsible for this department of THE CHURCH NEWS for another year. I am very willing to do so, provided I can be furnished with sufficient "data" to make it worth while. The aim of the department is to furnish to the diocese news of "extra-parochial" interest and in every way possible to reflect the active life of the diocese. His brethren of the clergy can be of exceeding help to the compiler by (*a*) seeing that his name is put on the "mailing list" of their parish papers; (*b*) by furnishing him with any items they may deem sufficiently important to print; (*c*) in matters of particular importance (*e. g.*, gifts, memorials, etc.), to *insure accuracy*, write up the matter yourself in full, just as you want it printed. In every case, have such "data" as you possess in my hands before the 15th of the month.

Speaking of "news," it may to many partake of irony to describe the most of what we publish this month as such. Strictly "up-to-the-minute" news, however, diocesan journalism can scarcely be expected to provide, especially when there is an interregnum in publication of three months. The matters herein set forth were deemed of sufficient importance to appear in print and, even if many of them transpired months ago, they may come as "news" at this late date to not a few of our readers.

BENJAMIN S. SANDERSON.

The Rev. J. Russell Peckham of the clerical staff of the Church of the Apostles, Philadelphia, has become a curate at Grace Church, Oak Park, Diocese of Chicago.

The Rev. Norman V. P. Levis was the preacher of the Baccalaureate sermon to the graduating class of the William Smith College for Women, at Geneva, N. Y., on Sunday, June 14th.

Under the auspices of the "Society for Sacred Study" a conference will be held Thursday, October 15th, at 3 P. M., in the Assembly Room of the Church House. The leaders will be: (*a*) the Rev. Prof. Heffern, "The Historical Credibility of the Gospels;" (*b*) the Rev. George L. Richardson, "The Church and Authority." (Both discussions will be based on the pages of "Foundations" and "Some Loose Stones.") All the clergy are cordially invited to these conferences, which are proving to be of increasing value.

Among the summer visitors in Philadelphia was the Ven. W. W. Steel, Archdeacon of Cuba, who was in charge of the services at All Saints', Norristown, during the vacation of the rector.

On May 23d, Miss Kaign, a graduate of the Philadelphia Church Training and Deaconess House, was made a Deaconess by Bishop Rhinelander in Grace Church, Mt. Airy.

The Suffragan Bishop and Mrs. Garland spent a part of their vacation at Haddon Hall, Atlantic City, and afterwards made a more extended trip, including a stay at White Sulphur Springs, Va.

On the evening of Whitsunday the Bishop of the Diocese broke ground for the new parish building to be erected by St. George's Church, West Philadelphia, and afterwards, at Evensong, confirmed a class presented by the rector, the Rev. G. P. L. Smith.

Mr. David Head completed, in May, thirty years of service as sexton of old Christ Church, Philadelphia. At a supper given in his honor at the Neighborhood House on the evening of May 26th by members of the parish he was presented with a substantial check, the rector (the Rev. L. C. Washburn, D.D.) and several members of the corporation testifying to the value of his painstaking care of this historic property during all the years of his service.

The twenty-fifth anniversary of the ordination of the Rev. Horace F. Fuller was observed with special services on Whitsunday in Trinity Church, Oxford, of which he is the rector. The preacher in the morning was the Rev. Dr. Robert Johnston, rector of the Church of the Saviour, West Philadelphia.

The Rev. Francis M. Wetherill, curate at old Christ Church, Philadelphia, has been appointed Chaplain of the Third Regiment, N. G. P., and was in camp with his regiment at Mt. Gretna early in August.

The Rev. Joseph L. Miller supplied the services during August at the Chapel of the Mediator (Fifty-seventh and Spruce Streets) during the vacation of the vicar, the Rev. H. McKnight Moore.

The Rev. H. Page Dyer, some time curate at the Church of the Ascension (Broad and South Streets), has resigned and is now one of the clergy of St. Clement's parish (Twentieth and Cherry Streets).

Mr. David Arndt, the father of the rector of Christ Church, Germantown, with whom he had made his home for several years, departed this life at the rectory, May 26th, in the eighty-third year of his age.

The Rev. T. L. Gossling has resigned the rectorship of the Church of the Incarnation, Morrisville, to become assistant to the Rev. H. Richard Harris, D.D., at Grace Church (Girard and Leidy Avenues), West Philadelphia.

The Rev. Henry S. Paynter has accepted his call to the rectorship of St. Stephen's Church, Bridesburg, and entered upon his duties August 1st. Mr. Paynter was for some time senior curate of the Church of the Redeemer, Bryn Mawr. Upon his resignation there, many of his friends in the congregation united in the presentation to him of a purse of $750.

At a largely attended "Union out-of-door's service" on "Labor Sunday," held in Hunting Park, Philadelphia, the sermon was preached by the Rev. Britton D. Weigle, rector of Trinity Church, Logan.

The Rev. Paul S. Howe, some time assistant minister at the Church of the Saviour, West Philadelphia, has become one of the clerical staff at St. Mark's Church, Philadelphia. He has taken up his residence at the Clergy House (1625 Locust Street) and during the summer was in charge of the parish.

On the afternoon of the 25th of June the Church of the Redeemer, Bryn Mawr, was filled with a congregation drawn from every walk in life. High railroad officials, men and women prominent in business and society, workmen and servants, had gathered to pay a solemn tribute to an associate and friend, the late John Borland Thayer, formerly one of the vice-presidents of the Pennsylvania Railroad, who lost his life in the "Titanic" disaster. The feature of the service was the unveiling by the Bishop of a beautiful stone tablet erected by the widow and mother of Mr. Thayer. During the service musical selections were impressively rendered by the Orpheus Club, many of whose members were personal friends of Mr. Thayer.

During the summer, under the auspices of the clergy of old Christ Church, there have been held daily, at noon, street preaching services at Franklin's Tomb (Fifth and Arch Streets) and in the churchyard of Christ Church itself.

The Rev. Dr. Louis C. Washburn and family spent their vacation at Jefferson, N. H.

The Rev. Charles Albert Rantz has accepted the position of assistant at St. Mary's Church, West Philadelphia, succeeding the Rev. Francis B. Cannon. He began his duties June 15th.

St. Barnabas' Church (Sixty-fourth Street and Haverford Avenue) was the scene of an unique and interesting service on the morning of the Third Sunday after Trinity (June 28th), when Bishop Rhinelander ordained to the diaconate a young Italian preacher (formerly in the Presbyterian ministry), Rev. Giovanni Arturo Scarinci. The candidate was presented by the Rev. William Smythe, the rector of the parish, the sermon being preached (in Italian) by the Rev. T. E. Della Cioppa, minister-in-charge of L'Emmanuello Church. At the same service the Bishop confirmed four Italian adults and received into the Communion of our Church twenty-six others who had been confirmed as Roman Catholics.

Mr. Scarinci, who is the son of a Waldensian minister, studied in Princeton Theological Seminary and was ordained a Presbyterian minister in 1908. He was called to the pastorate of the Second Italian Presbyterian Church, West Philadelphia, but resigned two years ago to become a missionary of the Protestant Episcopal City Mission. He will continue to work among the Italians under the auspices of the City Mission.

Mr. Frederick Biddle Halsey, B.A. (U. of Pa., '14), son of the rector of St. Timothy's, Roxborough, has become a candidate for Holy Orders in this diocese. He has entered the Junior Class at the General Theological Seminary, New York City.

At its annual commencement last June, St. Stephen's College, Annandale, N. Y., conferred the degree of Doctor of Divinity ("honoris causa") upon the Rev. Charles S. Hutchinson, rector of St. Clement's Church, Philadelphia. At the same time the Rev. Charles L. Biggs, of the Class of '93, curate of St. Luke and the Epiphany, received the degree of Master of Arts ("in causa").

At Washington, D. C., on Friday, August 21st, entered into rest, the Rev. Edgar Harrison Dickerson, rector of the Bishop Meade Memorial Church, White Post, Va. The deceased (who is survived by a widow and two children) was, until last fall, a clergyman of this diocese, serving as assistant minister of the Church of Our Saviour, Jenkintown (in charge of St. Anne's Chapel, Willow Grove), where his deep spirituality and self-sacrificing fidelity made him greatly beloved.

During August Christ Church Hospital lost through death the valued services of its efficient secretary, Mr. Richard Maris. The deceased was in his seventy-seventh year and was prominent as a Churchman and as a Mason. Funeral services were conducted from his late residence in West Johnstone Street, Germantown.

Its "Name Day" was appropriately and elaborately observed in St. Alban's Church, Olney, with the rector (the Rev. A. C. Knowles) as celebrant and the Rev. F. D. Ward as preacher, with a number of the clergy in procession. A very large congregation was present. After the service the parish entertained the visitors at a bountiful luncheon served in the parish house, after which several addresses were made by visiting clergy.

The Brotherhood of St. Andrew held its spring meeting of the Local Assembly in the Memorial Church of St. Paul, Overbrook, Saturday afternoon and evening, June 6th. The afternoon programme was devoted to the Junior Brotherhood. Mr. George H. Streaker conducted the meeting. The topic was "A Boy's View of the Brotherhood." The best paper in the recent examination was read and made the subject for discussion under the topic. There were six boys appointed to open the discussion, which they did with unusual ability. At Evening Prayer, which was read at five o'clock, the Rev. George Herbert Toop, rector of the Church of the Holy Apostles, preached the sermon. It was a forceful presentation of the duty of a Christian. He emphasized the need of strong Brotherhood men. After a delightful supper served on the lawn, a general conference on "Brotherhood Efficiency" was conducted by Mr. McCarthy, president of the Local Assembly. This conference brought out many good suggestions for the Brotherhood Man and his work. At the evening meeting the name of the successful boy who took the competitive examination on the history and work of the Brotherhood was announced. Harold G. Adams, of Zion chapter, was the successful boy and will be rewarded by a trip with all expenses paid to Atlanta to attend the Brotherhood convention in the fall.

The Rev. William McClelland, B.D., a graduate of class of 1914 of the Philadelphia Divinity School, has become curate to the Rev. Dr. Pierce at St. Matthew's Church (Girard Avenue and Eighteenth Street).

On Tuesday, June 23d, in All Saints' Church, Torresdale, the Bishop of the Diocese advanced to the priesthood the Rev. W. Y. Edwards, curate at St. Stephen's Church, Philadelphia. The candidate was presented by his father (the Rev. Robert A. Edwards, D.D., rector of Holy Innocents', Tacony). The sermon was preached by the rector of the parish, the Rev. A. R. Van Meter, who was also that day celebrating the tenth anniversary of his own ordination to the priesthood in China by Bishop Roots of Hankow. Bishop Gray, lately of Southern Florida, took part in the services and many of the clergy with a goodly sized congregation were in attendance.

(*Continued on page 32*)

THE GIRLS' FRIENDLY SOCIETY

OBJECTS.

1. To band together in one society Church-women as Associates and girls and young women as Members, for mutual help (religious and secular), for sympathy and prayer.

2. To encourage purity of life, dutifulness to parents, faithfulness in work and thrift.

3. To provide the privileges of the Society for its Members, wherever they may be, by giving them an introduction from one Branch to another.

CENTRAL RULES.

I. Associates to be communicants of the Church (no such restriction being made as to Members), and the organization of the Society to follow as much as possible that of the Church, being Diocesan and Parochial.

II. Associates and Members to contribute annually to the funds: Working Associates at least $1.00 a year; Honorary Associates at least $1.50 a year; and Members at least 36 cents a year.

III. No one who has not borne a virtuous character shall be admitted either as Member or as Associate; should that character be lost, membership in the Society shall be forfeited.

The annual meeting of the Diocesan Council will be held in the parish house of the Church of the Holy Trinity, Thursday, October 22d, at 3 P. M. The meeting will be preceded by the election of officers to serve for the ensuing year.

The twenty-eighth annual meeting of the Central Council of the Society will be held in Memphis, Tenn., November 3d to 7th. It is hoped that many of the associates in this diocese will be able to attend this meeting.

The Atlantic City Branch, organized in the spring, at the Ascension Church, 30 South Kentucky Avenue, Atlantic City, N. J., has sent out notices that its room is open on Tuesdays and Thursdays, from 5 to 6 P. M., when G. F. S. members and visitors will be made welcome, and advice or assistance given to any in need. It is desired that this information shall be widely circulated, as those who are interested in the welfare of girls and young women have long felt the great need of such a meeting place at Atlantic City.

The branches throughout the diocese have resumed their regular meetings and work.

FROM THE EAST TO THE WEST

It seems a long time since last winter when it was reported that the Church Periodical Club had provided with books the empty shelves of the new "Everyman's Clubhouse" at Valdez, Alaska. When the boxes were landed at the wharf Rev. Mr. Ziegler wrote of their arrival with promptness (that most unusual but valuable virtue).

Later came a letter which speaks for the library, the men and himself. It was a well-chosen one such as might be found in a private house and as varied, comprising a fine encyclopedia, strongly bound sets and single volumes running the gamut of subjects.

It has been said that "Nothing can be displaced that can not be replaced." Here it is seen how certain evils can to some extent be offset. In this case it was done by the readers of THE CHURCH NEWS so kindly and generously co-operating with the Church Periodical Club in its work. Thus it is that the following letter with the thanks contained in it, is for them.

May it be but an object lesson for the diocese in its future efforts along this line.

"July 17, 1914.

"All winter long men would come to the clubhouse, from nine o'clock, when daylight first appeared, and the crowd, from thirty to fifty, constantly changing, would fill all chairs until midnight and after. Some would sleep on the benches all night. These men would play cards, checkers, chess, the piano, and read and talk in Everyman's Clubhouse in preference to any of the many saloons. Until our building was erected last December for fifteen years the men had had no choice. There was no decent place in Valdez for men to gather freely. And never until you sent us two thousand books was there any library whatever in Valdez. You, probably, have never seen men starved for lack of books. Magazines they had, but since leaving the States in 1897 or later these men had not had an opportunity of going to a shelf and picking out books they wanted to read. They are, many of them, men of education too. They know good books from poor ones. It was delightful to see the faces and hear the expressions of the twenty or twenty-five men who helped me unpack the books you sent. 'Great, a History of England,' 'Here is a case of new novels,' 'Here is a volume of Poe.' Hardly a game was played in the clubhouse for two weeks. All were reading. I provided the lumber and paint, and two carpenters and a painter had the shelves completed in two days. Children have their corner too. Three tiers of shelves are marked 'Boys and Girls,' and after school the children would flock over and eagerly pick out books. I marked every book with a rubber stamp and gave people permission to take out two books at a time. Since the snow is gone most of the winter crowd of men have gone to the mountains prospecting, or out the Fairbanks trail placer mining or road building. Mushers (travelers) come in daily bringing books from those away from town and asking for other two books. Road Commission teams stop at the clubhouse for bundles of magazines.

"Your gift to us is the greatest boon and I assure you it is appreciated.

"I thank you all for your gift to the men of the community.

"Gratefully

(Signed) "WINFRED H. ZIEGLER."

THE AUXILIARY TO THE CHURCH LEAGUE FOR WORK AMONG COLORED PEOPLE

In response to an invitation from Archdeacon Phillips a group of men and women met at the Bishop's House, December 6, 1912, for the purpose of forming an Auxiliary to the Church League for work among the colored people of the Diocese of Pennsylvania.

The result of this meeting was the formation of a permanent organization with the Rev. Mr. McDuffey as president; Miss Mary Blakiston, vice-president-Miss Edith W. Dallas, treasurer, and Mrs. E. B. Leaf, secretary.

The Auxiliary holds its meetings at the Bishop's House the first Monday evening in each month and has an average attendance of about twenty members.

The work accomplished in a quiet way has been very satisfactory and encouraging to those actively interested in this most important work of the Church in this diocese.

Two entertainments have been given, one a rendition of "Barrabas" and the other a musical entertainment, both enriching our treasury.

A year ago last March a house was rented at Thirty-fourth and Wharton Streets, and clubs started for boys and girls and mothers.

A band was organized, the $50 for the purchase of the instruments being donated by members of the Auxiliary. The work is continuing and very interesting reports are given of its growth.

The Sunday-school is growing, as is the one at Elmwood, which is under the care of the Rev. Mr. Bright.

At one of the meetings Archdeacon Phillips reported a paper which had been read at the Southern Convocation on the condition surrounding Durham School, there being ten saloons within

the radius of one block. The Welfare Committee was requested to take up the work of investigating and to ask the Church to take a stand upon the question.

Investigation was made by one member of the Auxiliary, who reported ten saloons around Durham School and twenty-seven between Broad Street and Twenty-first Street, Lombard and Catharine Streets.

Deaconess Adams has been placed in charge of the work at Chester, Old St. Paul's having been given up to work for the colored people in Chester.

The church is too large at the present time, so only the basement is being used, with the hope that the growth will be so rapid that the whole church will be needed.

The great need in all of this work is the personal work in each center. It is the hope of Archdeacon Phillips that a center can be started in West Philadelphia in the vicinity of Thirty-eighth and Market Streets, the idea being to have settlement work in different parts of West Philadelphia with one central church which will be used by the various missions. Just now the chapel at the Divinity School is being used in this way with great success, a class of seventeen having been confirmed within the past few weeks.

We feel that our two years' work has been profitable and certainly most interesting for those sharing in it.

We wish very much that we might have the support of every member of the diocese, that while it may not be feasible for every one to attend the meetings, it is very easy for every one to send a donation to our treasurer and thus uphold our archdeacon in his uphill work of starting new missions and carrying on the work of those already started.

The dues for the active members are $1.00 and contributing members $5.00.

We have this stupendous task in our diocese and only a small group interested, so it is the hope of the Auxiliary that after reading this report we may have new members, and also do we wish that you would attend some of our interesting meetings and really learn to know more about this department of the diocesan work.

(Signed) ELIZABETH T. LEAF.
Secretary.

REPORT OF TREASURER

December 1, 1912, to December 1, 1913

Received for annual dues		$46.00
Proceeds of entertainment		12.75
Contributions		15.00
		$73.75
Paid to Rev. H. L. Phillips		32.00
December 1, 1913, balance		$41.75
Received for annual dues (December 1st to May 20th)		45.00
Proceeds of entertainment		15.14
Contributions		30.00
		$131.89
Rev. H. L. Phillips	$70.57	
Deaconess Adams	5.00	
		75.57
May 20, 1914, balance		$56.32

EDITH W. DALLAS, *Treasurer.*
1514 Pine Street.

THE AMERICAN CHURCH IN MUNICH

Some of us may know that there is an American church in Munich, but no one who was not there during those trying weeks in August, 1914, can ever realize what a comfort and help it was to all Americans. With Germany's declaration of war against Russia, at once the mobilization of the army began, and for two weeks no one was allowed to leave Munich, as all trains were used for the transportation of the soldiers. Then came the declaration of France against Germany, followed immediately by that of England. Instantly all communication with England ceased, and in addition to our enforced stay, those of us who had letters of credit upon English bankers did not know whether the drafts would be honored by the German banks. At that time there were about fifteen hundred Americans in Munich and immediately a run upon the banks began, but an arrangement was quickly made through a committee of Americans who volunteered their help to the consul that one of the banks with an American guarantee should pay no more than £10, or fifty dollars, as it was entered upon the letter, to any one person at one time. But it is not my purpose to dwell upon the conditions in Munich except as they relate to the American church. The rector, the Rev. W. W. Jennings, was away on his vacation, but his place was ably filled until his return by the Rev. M. Reasor of Orange, N. J., and Dr. Lubeck and the Rev. Mr. Robins of New York on two occasions preached most helpful sermons. The Litany was said daily and fervent were the prayers for peace. In connection with the church is the McCracken library in memory of a former rector, and during those weeks it was a boon to over-strained nerves. Daily visits were made to the consulate in the hope of gaining more information than could be obtained from a censored German press, and as the church is centrally situated, either going to or coming from the consulate, a quiet hour was spent there. Red Cross work was begun for the hospitals, and the children of soldiers whose wives were obliged to go out to work were fed and taken care of during the day. A course of lectures on "First Aid to the Injured" was arranged to be given by Dr. Lung, a German-American doctor. One of the wardens, the Rev. George S. Fullerton, formerly of the University of Pennsylvania, now of Columbia University, New York, but living in Munich, was most active in furthering all the Red Cross work. He even went so far as to urge the women who could neither knit nor sew to act as nurses, in the expectation that Munich would ultimately become a hospital center, to at least study German so as to be able to speak to the wounded men in their own tongue. Inaction at its best is hard for Americans to endure, and with museums, picture galleries and opera houses closed, these practical suggestions of Dr. Fullerton were most effective. Afternoon tea at a small price was served in the library and the building soon became the center of American life. As a matter of protection and identification all Americans were told to wear their own flag combined with the Bavarian colors. For some days we were cautioned not to speak English in the streets, as the feeling against England was bitter. The British consul having left, a number of stranded British subjects found their way to the American church, where they were welcomed and given financial help. The resident American colony in Munich usually numbers about forty, and of these the majority is made up of the parents of children at school there. Of course this population cannot be depended upon next winter and the remnant of the colony, in spite of the thank offerings which were given to the rector, will have a hard time to meet the expenses of

the church, as its funds are invested in German government bonds which necessarily will be tied up for a long time.

When our thoughts turn back to those anxious weeks in Munich, the memory of the American church brings with it a feeling of devout gratitude. It was confronted with difficulties and problems of unusual magnitude and it met them all with kindliness and efficiency. We earnestly pray for the continuance of its work, and we venture to hope that out of his abundance, some generous churchman may lighten the burden of the American Church of the Ascension in Munich.

EMILY BELL.

The following letter which appeared in *The Churchman* and *The Living Church* for September 19th, is an interesting and important pendant to the letter which Miss Bell has addressed to THE CHURCH NEWS. We venture to print it entire.—THE EDITORS.

"Through the courtesy of the Bavarian authorities this appeal is made to the generosity of Americans.

"The American Church in Munich (which maintains a large circulating library and reading-room where all Americans find recreation) wishes to help the pressing needs of the children of Bavarian soldiers who have left their homes to go to the war in loyal defense of their country. This need will be, largely, the daily feeding of these children during the coming weeks and, perhaps, months. The authorities have offered, for this purpose, the use of a school-room over the American library, in which two hundred children can be fed daily at the very small cost of six cents for three meals a day.

"To enable the American Church in Munich to carry on this work of 'pure and undefiled religion' it will be necessary to have the help of those in our home country who will be glad to have a leading part in so useful a work.

"As some of two thousand Americans who are detained here by the warlike conditions which prevail in Europe, we are glad to say that we all have good reasons to acknowledge, very gratefully, the great kindness of Bavarians to us, their guests. Nothing could surpass their courteous considerateness to us in our present position.

"Will not Americans respond *immediately* to this appeal for service to the little children, and so help a Church which is ever ready to do her Master's work among those who have been so generous and so kind to her?

"Contributions in any amount may be sent through Messrs. Kidder, Peabody & Company (Boston and New York), to Mr. F. M. Josselyn, treasurer, Munich, Bavaria.

"HOWARD C. ROBBINS,
"F. B. REAZOR,
"HENRY LUBECK.

"Munich, Bavaria, August 10, 1914.
"Seal of American Consulate General, Munich."

THE CONFERENCE FOR CHURCH WORK

Cambridge, 1914

For those who had the privilege of being present one of the most interesting experiences of the summer was the Conference for Church Work held in Cambridge from June 27th to July 8th. Bishop Parker and Bishop Perry were at the head, and the committee under them included men and women who had had experience in previous conferences.

The usual high standard of instruction was kept up. Among the lecturers were the Reverends Samuel Hart, D.D., H. C. Robbins, J. McV. Harrison, and Lucius Waterman, D.D. In addition to these lectures, which were on the Bible and the Church, there were study classes on the Bible, Missions, and Sunday-school work led by Miss Emery, the Rev. Arthur M. Sherman and others. The evening addresses, as in former years, were open to the public and drew good audiences, thus giving the Conference an opportunity to attract outsiders and to extend its influence beyond its own ranks. Some of the titles were: The National and International Plans and Policies of the Board of Missions, Eastern Orthodox Churches, Social Service, Church Unity, The Emergency in China.

Entertainment of a more social nature was not lacking, for although the rain made many excursions impracticable, there was tennis for those who cared to play; the Rev. Prescott Evarts very kindly escorted a party over the College; a very successful launch-party was arranged for the evening of the Fourth of July; and a Cambridge friend gave a delightful reception to the whole Conference. Nor was the dramatic element in teaching forgotten, the mystery play, "As it was in the Beginning," presented by the Rev. Phillips E. Osgood, its author, and the scenes from Church Periodical Club Work, given by that society, showing to some extent what may be done along that line.

The thanks of the Conference to the dean and trustees for permission to use the beautiful chapel and buildings of the Episcopal Theological School, so perfectly adapted to its needs, were very sincere; everyone present felt the helpful atmosphere of the place, consecrated as it is by its use for spiritual purposes all through the year. The kindness of Cambridge people was also thoroughly appreciated. In fact, the universal feeling seemed to be that this was a memorable Conference, and the general harmony, friendliness and keen interest manifested on all sides was very marked.

That the inspiration for all the work came through the Chapel services and the Sunday mornings at Christ Church need hardly be emphasized. The addition of Compline to the former list of daily services was more than acceptable, and the privilege of ending the day as we began it, in the House of God, had a value which it would be hard to express in words. That this Conference in a very real sense fulfils its purpose, existing as it does for training and instruction in the spirit and method of church work and for the deepening of the spiritual life, must surely be felt by all, and it is with this purpose in mind that we heartily urge all who can do so to be with us at the Conference of 1915.

HISTORIC OLD ST. DAVID'S, RADNOR, KEEPS ITS 199TH BIRTHDAY

On the first Sunday in September, 1714, a little group of pious Welshmen gathered in a forest glade in what is now a corner of Easttown township, and promised their first minister, just arrived from London, to build a church there.

Accordingly, they worked unceasingly through the long, hard winter that followed, cutting down trees and hewing them into door-frames and shingles. They quarried stones nearby and hauled them through woodland tracks, and in May, 1715, they completed the church building for which they had worked and prayed so hard. This is old St. David's, Radnor, quaint and beautiful, a landmark in all the country round and to thousands of Churchmen a shrine of peculiar sacredness. Since 1874, the movement out of which sprang this

parish with its rich history has been kept with appropriate services, and annually, on this first Sunday in September, the old church is filled with parishioners and friends, many of whom are lineal descendants of the original settlers. The church stands today practically as it was when opened for the initial service in May, 1715; nestling in a nook at Valley Forge and Church Roads, beautiful in its time-grown coat of moss and today commanding the deepest reverence from every one.

In the burial ground, which surrounds the sacred edifice, lies the body of General Anthony Wayne, known in Revolutionary times as "Mad Anthony," with many another of distinction. The oldest grave in the cemetery bears the date of 1712 upon its tombstone.

The storms of two centuries have left little impress upon the solid masonry, and those who attend see at the present time the structure as it was when it was erected nearly two hundred years ago.

From the daily press we learn that the Corporation of St. David's is preparing for its bicentenary celebration by having a history of its vicissitudes written by Henry Pleasants. The work is to be brought to date and published under the supervision of a committee composed of Edward Beale and Robert Emott Hare.

Since the history of the church was brought out in 1907, it seems that a considerable amount of new material relating to it has been uncovered, and the trustees of the Old Eagle School, Tredyffrin, one of the former outposts of St. David's Church, contemplate the preparation of a beautifully illustrated and bound "Bicentennial Edition de Luxe," limited to 150 copies, the trustees reserving unto themselves the right to increase the number to 300 copies; this will be deliverable to subscribers in December of this year. It is also possible that a cheap edition from the same plates may be prepared.

As part of the program consists of a record of the interments in the church, with brief genealogical notes indicating their connection with living descendants of the persons laid to rest there, and also succinct biographical sketches of many of the old settlers, it is believed that the volume will be of great interest to many.

The net sales of the edition, together with such contributions as may be received toward the plan in view, will be appropriated by the trustees to the endowment of one or more free beds in the Chester County Hospital at West Chester, Pa., in memory of the two hundredth anniversary. The Rev. James H. Lamb is rector of the parish.

B. S. S.

JUNIOR DEPARTMENT OF THE WOMAN'S AUXILIARY

The statistical report sent to headquarters in New York in regard to the work of the Junior Department of the Woman's Auxiliary in the Diocese of Pennsylvania will be of interest to many of our readers. There have been, during the year 1913–14, 21 parish mission study classes for older "Juniors;" 44 for younger "Juniors," and 11 normal mission study classes—a total in all of 76 classes. No less than 1,052 older girls and children have been enrolled in this work for the year.

THE JOINT COMMISSION ON SOCIAL SERVICE

Since the last General Convention, the Joint Commission on Social Service has continued its work of organizing and educating the forces of the Church—provincial, diocesan and parochial—for effective social action, in cooperation with social agencies of other communions and with secular agencies, governmental and voluntary, as occasion offers.

Investigations have been made of prison labor, of social insurance, and of the Paterson, N. J., strike of 1913—this last in cooperation with the Federal Council of the Churches of Christ in America. During the year various publications have been issued, including especially the book "Social Service at the General Convention of 1913." At the request of the General Board of Religious Education, a correspondence course in ten lessons has been prepared for Church workers in industrial communities. The social service charts displayed at the General Convention have been in use during the year as a traveling exhibit at diocesan conventions, parish and interdenominational meetings, etc. An attempt has also been made at closer coordination of social service, missions, and religious education, with a special view to the creation of provincial boards charged with these respective functions. To facilitate the organization of the provinces for social service, the Commission has issued a "Proposed Canon of Provincial Boards of Social Service." During the year also diocesan and parish social service agencies have been instrumental in bringing the Church in their respective fields face to face with outstanding problems of the day.

This work, necessary though it be, cannot be carried on without funds. Acting on the authority given it by the last General Convention, the Commission is therefore appealing to the Church at large for contributions, and hopes ultimately to work out an apportionment plan. Meantime, contributions in any amount will be welcome. They should be sent to the executive secretary, the Rev. F. M. Crouch, 281 Fourth Avenue, or to the treasurer, William Fellowes Morgan, Arch 11, Brooklyn Bridge, New York City. Requests for literature and the use of the traveling exhibit should be addressed to the executive secretary.

THE CHURCH OF THE REDEMPTION

The Church of the Redemption, Fifty-sixth and Market Streets (the Rev. Albert E. Clay, rector), was opened for the first service on Wednesday evening, May 20th. The Bishop Suffragan at that time preached and confirmed a large class. On the Sunday after Ascension, May 24th, there was a reunion service, for members of the old parish of the Redemption and the former Mission of St. Anna, at which the Bishop Suffragan was the preacher. At the evening service on the same day, the Rev. Fleming James, Ph.D., formerly minister-in-charge of St. Anna's Mission, was the preacher. On Wednesday evening, May 27th, a parish reception was held. And on Whitsunday, May 31st, the Bishop of Delaware preached at the evening service.

A number of memorial gifts have been made to the new church. The altar is in memory of Mary Davis McClintock; the altar rail, of Louisa A. and William B. Hall; the pulpit, of the Rev. John P. DuHamel, the second rector of the Church of the Redemption; the litany desk, of George H. Lightkep; the font ewer, of Robert A. Arthur; a window, of Ella P. Downing; the altar vases, of Anna M. Jarvis. The chancel rail was given by the Sunday-school of the old Church of the Redemption; the altar cross, by the Ladies' Guild.

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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1. To promote Unity of Diocesan Life
   (*a*) By disseminating news of the Diocese, its institutions, parishes and missions.
   (*b*) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (*a*) By publishing reports and appeals.
   (*b*) By recording current news and events

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Episcopal Appointments for October and November

Sunday, October 4—Seventeenth Sunday after Trinity

A. M. NEWTOWN—*St. Luke's Church*...The Bishop Suffragan
P. M. HULMEVILLE—*Grace Church*.....The Bishop Suffragan
Evg. YARDLEY—*St. Andrew's Church*..The Bishop Suffragan

Wednesday, October 7

Church Training and Deaconess House,
The Bishop Suffragan

Sunday, October 11—Eighteenth Sunday after Trinity

A. M. LANSDALE—*Holy Trinity Church*,
The Bishop Suffragan
Evg. QUAKERTOWN—*Emmanuel Church*,
The Bishop Suffragan

Wednesday, October 14

Evg. WELDON—*St. Peter's Church*....The Bishop Suffragan

Sunday, October 18—St. Luke's Day—Nineteenth Sunday after Trinity

A. M. VALLEY FORGE—*Washington Memorial Chapel*,
The Bishop Suffragan
Evg. GULPH MILLS.....The Bishop Suffragan

Wednesday, October 21

Evg. BRISTOL—*St. James' Church*....The Bishop Suffragan

Sunday, October 25—Twentieth Sunday after Trinity

A. M. WHITEMARSH—*St. Thomas' Church*,
The Bishop Suffragan
Evg. HATBORO—*Church of the Advent*..The Bishop Suffragan

Wednesday, October 28—St. Simon and St. Jude

A. M. PHILADELPHIA, *Church of theAdvocate*, Anniversary of the Consecration of the Bishops.

Friday, October 30

Evg. PEQUEA—*St. John's Church*.....The Bishop Suffragan

Sunday, November 1—All Saints' Day—Twenty-first Sunday after Trinity

A. M. PHILADELPHIA—*Trinity Church, Oxford*....The Bishop
P. M. PHILADELPHIA—*Trinity Church, Crescentville*,
The Bishop
Evg. PHILADELPHIA—*Trinity Church, Cheltenham*,
The Bishop
PHILADELPHIA—*St. David's Church, Manayunk*,
(Visitation) The Bishop Suffragan

Wednesday, November 4

Evg. ROCKLEGE—*Holy Trinity Church*,
The Bishop Suffragan

Sunday, November 8—Twenty-second Sunday after Trinity

A. M. CONSHOHOCKEN—*Calvary Church*.....The Bishop
Evg. PHILADELPHIA—*St. George's Church, Richmond*, The Bishop
A. M. MORRISVILLE—*Church of the Incarnation*, The Bishop Suffragan
Evg. PHILADELPHIA—*St. Martin's Church, Oak Lane*, The Bishop Suffragan

Wednesday, November 11

Evg. PHILADELPHIA—*St. Bartholomew's Church, Wissinoming*,.....The Bishop

Friday, November 13

Evg. PHILADELPHIA—*St. Luke's Church, Bustleton*, The Bishop Suffragan

Sunday, November 15—Twenty-third Sunday after Trinity

A. M. OAKS—*St. Paul's Church*.....The Bishop
Evg. NORRISTOWN—*All Saints' Church*.....The Bishop
PHILADELPHIA—*St. Stephen's Church, Wissahickon*, (Visitation) The Bishop Suffragan

Sunday, November 22—Sunday next before Advent

A. M. OGONTZ—*St. Paul's Church*.....The Bishop
Evg. JENKINTOWN—*Church of Our Saviour*.....The Bishop
A. M. BRIDGEPORT—*Christ Church*.....The Bishop Suffragan
Evg. NORRISTOWN—*St. John's Church*, The Bishop Suffragan

Friday, November 27

Evg. PHILADELPHIA—*St. George's Church, Venango*, The Bishop

Sunday, November 29—First Sunday in Advent

A. M. PHILADELPHIA—*All Saints' Church, Torresdale*, The Bishop
P. M. EDDINGTON—*Christ Church*.....The Bishop
A. M. PHILADELPHIA—*St. John's Free Church*, The Bishop Suffragan
Evg. FALLSINGTON—*All Saints' Church*, The Bishop Suffragan

The Diocesan Bulletin

The Editors fear that the notices printed below will be found incomplete. This, if it proves the case, will but show that editorial diligence, unaided, must needs fail to discover every important meeting scheduled. The Editors ask that each organization and institution of the Diocese assume the responsibility of sending them notices in advance of the meetings appointed for the ensuing month. Such notices should be sent to the Rev. G. G. Bartlett, Jenkintown, Penna., and should reach him not later than the 20th of the month.

October 6. Tuesday

The first autumn meeting of the **Church Club** will be held.

October 7. Wednesday

Church Training and Deaconess House. Opening service at 4 P.M. in the chapel of the House. Address by Bishop Garland.

October 11. Sunday

Executive Committee of the Divinity School meets at the Church House at 5 P. M.

October 12. Monday

The first meeting of the season of the **Domestic Committee of the Woman's Auxiliary** of the Diocese will be held at the Church House at 10 A.M.

Clerical Brotherhood. Church House, 11.30 A. M. Topic: "Prayer Book Revision." Opener: The Rev. Prof. Robinson.

October 13. Tuesday

The Educational Department will hold a corporate communion service in the Chapel at the Church House at 10 A.M. for all educational parish secretaries and leaders of Mission Study Classes and members (Senior and Junior) to be immediately followed by a conference in Woman's Auxiliary Room to plan for the various classes. There will be two sessions on "Methods" held by Mrs. Mitchell on the 16th and 23d. Only those having taught or planning to teach classes this winter are eligible.

The Altar Guild of the City Mission will resume the stated monthly meetings at the Church House at 3 P.M.

The Convocation of North Philadelphia will hold its stated autumn meeting at the Church of St. Jude and the Nativity, Eleventh and Mt. Vernon streets, at 5.00 P.M.

October 15. Thursday

Meeting of the Executive Committee of the **Bishop White Prayer Book Society,** Church House, 4.15 P. M.

The Board of Managers of the **Bishop White Prayer Book Society** meets at Church House at 4.30 P. M.

Annual meeting of the **Bishop White Prayer Book Society,** Church House, at 5 P. M.

October 19. Monday

The regular meeting of the **Foreign Branch of the Woman's Auxiliary** will be held at 10 A.M. Miss Meade, of Japan, will make the address, telling of work in Yamagata.

Clerical Brotherhood. Church House, 11.30 A. M. Topic: "Hymnal Revision." Opener: Mr. Morris Earle.

October 20. Tuesday

Convocation of Germantown meets at St. Paul's Church, Doylestown. Holy Communion, 11 A.M. Business meeting, 2.30 P.M.

October 22. Thursday

Girls' Friendly Society. Annual Meeting of Diocesan Council. Holy Trinity Parish House, 3 P.M.

Society of Sacred Study. Church House, 3 P. M. Address on "The Historical Christ and the New Testament," by the Rev. Prof. Heffern. A general invitation extended.

October 26. Monday

Clerical Brotherhood. Church House, 11.30 A. M. Opener: The Rev. Walter A. Mátos.

Church Club. Club Night. Supper, 6.30 P. M. Speaker: Bishop Rhinelander.

THE RESPONSIBILITY OF INVESTORS

No feature, perhaps, of the congress of physicians which met last spring in Atlantic City was more striking than the voluntary—the emphatic—recognition of the responsibility of the profession to the public. In this, however, the medical profession is only moving at a little quicker pace and under a somewhat brighter light towards what is the goal of all privileged classes—the return in service of the full equivalent of advantages conferred. The clergy, the army, government officials, teachers, lawyers and journalists, all in greater or less degree, admit the obligation to public usefulness resting on them as a class. Bankers, too, as well as merchants and manufacturers, are coming to regard their occupations not merely as private enterprises but as public functions.

There remains one class, however, as yet but slightly affected by this growing tendency—the numerous and potentially influential but unorganized and heterogeneous class of investors. So far, indeed, is it from such admission that much explanation and proof are needed to bring home conviction; for, in the first place, its responsibility does not lie towards the public it confronts, but towards those in the rear so to speak—towards the laborers, artisans and mechanics on whose toil industrials and railroads as well as gas and water companies rest for their physical basis. In the second place, though the investor holds the purse from which all these companies draw the supplies to start their enterprise, as well as to continue and rehabilitate it when necessary, yet he never directs one single item of expenditure, he never engages nor discharges the men, nor even comes in contact with them. Yet, though directors and managers intervene between him and the men, he is their ultimate employer. For what the management can pay in wages depends largely upon what he exacts in dividends. If he demands that the life and well-being of the employees shall be as carefully safeguarded as his own capital, he will obtain what he asks for. If he makes a reputation for fair dealing with employees a condition of his purchase of stock, such fair dealing is bound to become general.

With so much power in his hands, why then is he so inert? Why does he suffer so many abuses in the enterprises which he finances? Is it all for sordid avarice that he permits speeding up in the steel industries, child labor in Southern mills, insufficient protection in mines and many like injurious practices? Not entirely, by any means. He has much to plead in extenuation. Of all classes his is the least homogeneous, drawn as it is from persons of all trades and professions, who, besides being unknown to each other, and ignorant of every feature of their securities except their reputation for safety are scattered and often remote from the place of investment. And, because securities can change hands so much more easily than land or business, it is also a shifting class. Having little in common except funds to invest, filling no function in the companies where they invest these funds and therefore exposed to none of the salutary criticism which other classes incur, it is not strange—especially when we remember that capital in large accumulations, as Mr. Walter Bagehot pointed out, is a comparatively recent feature of our civilization—it is not surprising that investors have been slow to awaken to their obligations. Add to this that the obtaining of accurate information about conditions in the company where you hold stock is by no means always easy.

Because there are excuses for their indifference, however, there is no reason why it should go on forever. There is no reason why investors should not face their responsibility as well as every other class in the community. They are not more disorganized and heterogeneous and shifting as a class than consumers. In fact, they are far less so. Yet we have a Consumer's League with a number of large tasks accomplished to its credit. To be sure, the present situation, which seems to permit the investor in doubtful cases to enjoy both his dividends and the sense of being ready to sacrifice them, because he knows that single-handed he is impotent to mend matters, has a certain specious attraction for a while. But such a position will not answer long. The sanely disposed mind cannot indefinitely endure to be reproached and harassed by a responsibility which it can neither deny nor effectively meet.

The desire to meet it should naturally press with double weight on the investor who is also Christian and Churchman; for though the obligation to justice is equally binding on all men, yet, for him it is enforced by the added motives of obedience and loyalty. Then, too, it is drawn to his attention through a greater variety of channels. For, beside the direct reminders of oppression in newspaper, magazine and charity reports, rebukes more indirect, but none the less poignant, are given him through the offices of the Church. Especially are such questionings likely to visit him when making his own offerings for charity or missions. Then, if he pursues the matter a little further, other difficulties present themselves; for charities and even the Church itself cannot, any more than the private investor, always have information regarding the securities in which their funds are placed. It has generally been considered enough if trustees chose investments that were reputable and safe for the funds intrusted to their care. "Reputable," however, does not always imply consideration for the welfare of the employees; and, when account is taken of the immense sums handled by such institutions in the aggregate, and the large amount invested in corporations employing labor, it is disturbing to reflect how much of the active good done by them may be counterbalanced by abuses in these same corporations which their money is supporting. Assuredly, then, all associations for the welfare and uplifting of our kind and the Church, therefore, first and foremost, has a stake in the movement for purity of investments.

The immediate question, of course, is "How can the responsibility be met?" And the first step towards a solution is the drawing together of those who feel the weight of that responsibility; for, like so many others resting on the modern world, it cannot be fulfilled by men as individuals, but only as a body. Single stock owners with large holdings can, indeed, sometimes bring about improvements by representations to the management, indeed they have occasionally done so; and probably small stock holders might exert more influence than they do; but the fact remains that for any large accomplishment some kind of league is necessary.

Just what form such a league had better take is an open question. The Consumer's League which I had in mind as a model when I first took up the matter a year ago, does not find the drawing up of white lists an easy or satisfactory task; and, perhaps, some better method may be found for the guidance of the investor. Whatever is

selected must be the result of collective experience.

As a tentative suggestion, I would offer the following scheme—that from the Church Social Service Commission, the Commission on Industrial Relations or the Association for Industrial Legislation, lists should be procured of the minimum requirements with respect to wages, hours, health conditions, etc., that should be demanded on behalf of the employee in certain standard industries; and, along with these, an outline of what the most progressive and enlightened houses have been able, under normal conditions, to accomplish over and above this for the benefit of their men. With such assistance, the investor would be able to make a few pertinent inquiries of his broker regarding other matters than the safety of his capital and the returns on it. He would know, too, what he might reasonably demand. And in such inquiries, he would frequently find the broker's interest enlisted as deeply as his own; for the conscientious banker and broker must often feel himself in the same position of doubtful responsibility as the investor, and would be glad of the latter's co-operation to ease the burden on his own conscience. Moreover, fair dealing and conditions favorable to health tend to stable equilibrium in an industry, as the broker well knows. The day probably is not far distant when it will be as much a matter of course for the company advertising for capital to report on these matters as on fixed charges, gross earnings and territory served. An investor's league, whatever form it took, would be in a position to stimulate this demand. The first and chief benefit, however, to be secured from such a movement, as I view it, would be to give encouragement and the sense of sharing in a common aim to those investors whose scruples, at present, are ineffective only because of isolation. The public conscience is awakening to this phase of social responsibility and the Church can foster, promote and direct it. Ought not her children to be able to look to her for leadership in this as in all other obligations? Is it not for her to proclaim with the clear voice of authority the standard they are beginning to recognize?

MARY E. CLARKSON.

THE SUMMER WORK AT ST. LUKE AND THE EPIPHANY, PHILADELPHIA

This has taken on an entirely new form and, by reason of the more or less outspoken criticism which has been given it, more particularly through the columns of the daily press, needs to be more fully explained. We may, perhaps, most truly describe it as the "Farm-Church Experiment," it being in a sense such. In other words, the aim has been to supply the wants of a downtown city parish in a dense population with what is usually known as the "fresh-air work," and at the same time to have the *Church follow the people*, to provide for them in the environment they would naturally seek during the heated term the services and worship of the Church. A six-hundred-acre farm on the Media Branch of the Philadelphia and Western Railroad was rented, out in the real country, yet within cheap and easy access of the city. The ample grounds were provided with the possibilities of recreation, amusement, decent sports; the tastes and inclination of almost every age and temperament being thought of. Saturdays and Sundays the Church Farm was used. Each Sunday afternoon from June 28th to September 6th there was a service held (mostly in the open air). That the venture has proved a success as an experiment seems to be proved by the fact that an average of four hundred have been present every Sunday, and on most Saturdays the number of visitors was even greater. The fact of the experiment which is an innovation (unique so far as we know in this diocese at least)—certainly that which has called out caustic criticism, has been the fact that—except during the hour of divine service—all the games and amusements have gone on Sunday as well as Saturday. That the rector has a reason for this position and that he has not entered upon this venture "unadvisedly or lightly," the appended statement will prove.

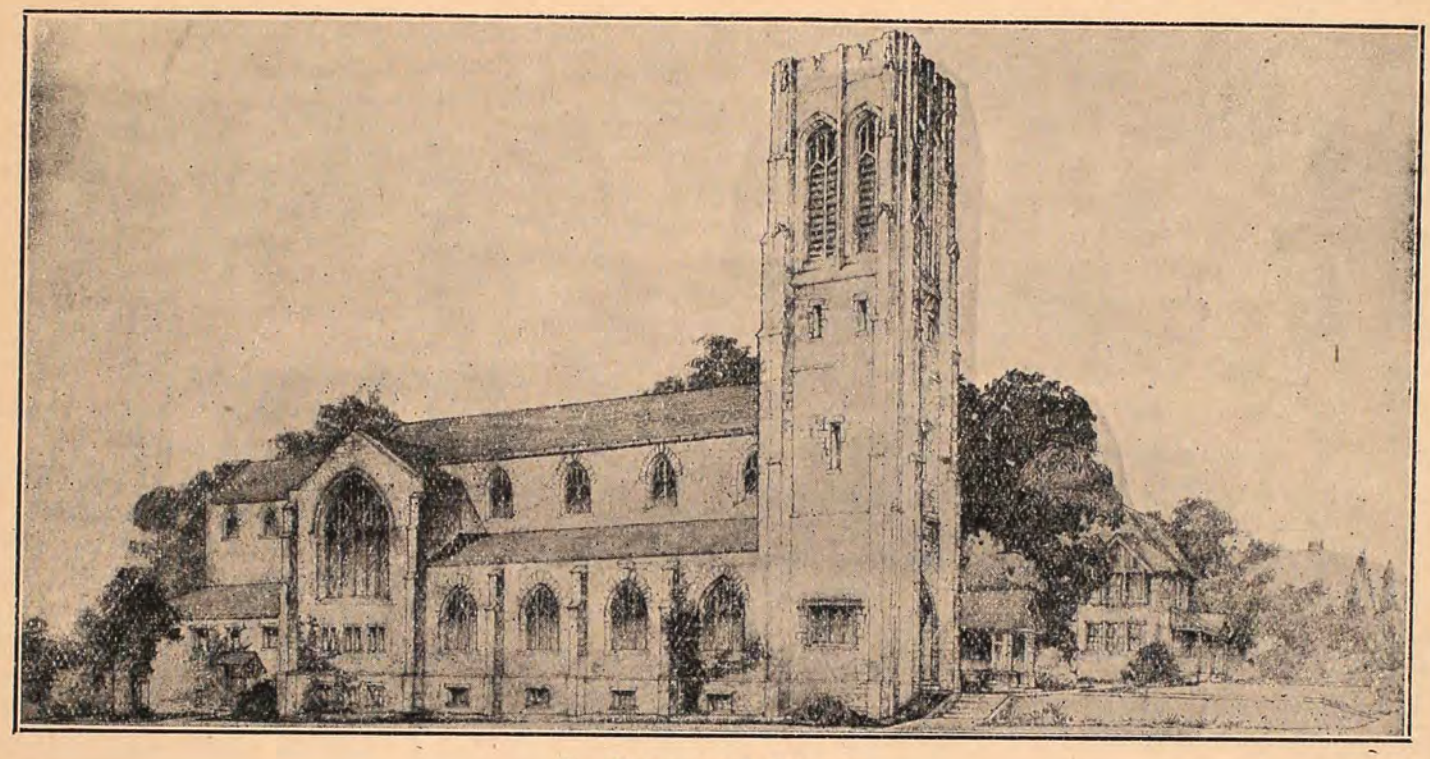
"There are really only two things, either one of which city pastors may do, but one or the other of which they simply must do. They may give it all up and let church worship be abandoned, because the people have abandoned the city. Or they may take the services of the city church to some country district whither their people have gone. We have not closed, in this parish, either the afternoon service at the church or the evening service in the chapel. The congregations have simply evaporated and the doors have fallen shut by involution. We have not wanted to close two Sunday-schools of 250 members each. The teachers have literally all gone away and the scholars have but followed their example. But they have not gone out of existence. They have not ceased to be somewhere. And our anxiety is that they shall not cease to be Christians. They cannot come to us. How then can we go to them?

"But here is another important fact, and maybe a surprising one. They are as willing to say their prayers in July as they are in January. They certainly need to do this just as much in August as in April. Is there available, therefore, any single place where they may foregather for this purpose? For our own part, we have gone in search of such a place. We have found an old abandoned farm house. We have put into shape for purposes of Saturday outings the farm itself as a recreation place. We have a tennis court and baseball diamond, a grove of shade trees, hammocks, swings and tools and games, utensils and paraphernalia. Of course all these are used on Saturdays. Now, should they be used on Sundays?

"Well, what do you do, madam, and you, sir, at country homes, on Sundays? You do the things you most enjoy. Perhaps you sit on your veranda and read Maeterlinck. But, then, perhaps, boys, sixteen, eighteen, twenty years of age do not enjoy doing this. Perhaps you stroll or sing or sleep. But here are some hundreds of young people who are not sleepy and who do not want to sing. The day, for both of you, is a day of rest. But rest is very languorous if it is only idleness. Moreover, idleness is worse than labor, as you know, if it is enforced.

"What I have said to these young people, and what I believe in honestly as a thesis, is this: Sunday is a day of rest from labor primarily for the purpose of worship. But then, after an act of worship has been performed (which in the nature of things cannot continue all day) the rest of the day is normally to be spent as a day of rest; rest has meaning only when it becomes recreative, and recreations, for different people, are different things, depending on what things—always innocent in themselves, of course—different people most enjoy doing.

"I have told such of my people as I



ST. BARNABAS' CHURCH

deal with in these months, told them plainly and told them frankly, that if they will say their prayers with the clergy at one hour of the Lord's Day, the clergy are perfectly willing to play baseball with them at another hour of the same day, which is their day of rest, which rest is recreation; that if they will comply with the requirements of the church and observe Sunday, first of all, as a day of prayer, they may have the rest of it as a day of play, and that if they have stopped their work in order to worship, having worshiped they may 'walk abroad and recreate themselves.' If this be treason, either to the Church or to the Day, let those who wish to do so make the most of it."

HAPPY CULMINATION OF WORK AT ST. BARNABAS' CHURCH, HADDINGTON

On the morning of St. Barnabas' Day, one of the most important events which has occurred in the history of the diocese took place in the consecration of the new Church of St. Barnabas, Sixty-fourth Street and Haverford Avenue. A large choir, followed by the minister in charge, clergy of the diocese, and the Bishop Suffragan, with the lay members of the Standing Committee and the building committee, came to the church door, and after the entrance of the choir and clergy, the Bishop Suffragan knocked at the door and was admitted after the usual ceremonies. The request for consecration was read by the dean of convocation, the Rev. S. Lord Gilberson. The sentence was read by Mr. Edward H. Bonsall. Morning Prayer was read by the Rev. Dr. Bawn and the Rev. William James Cox. Bishop Garland was the celebrant, Dean Gilberson the epistoler, and the minister in charge the gospeller. The Rev. J. De Wolf Perry, D.D., preached a masterful sermon from the text: "For he was a good man, and full of the Holy Ghost and of faith." He referred to St. Barnabas as the apostle of ancient times to whom these words applied, and Bishop Whitaker of the later to whom the words were equally fitting. Briefly he cited the interest which the Bishop had in this particular field, foreseeing its wonderful growth in population. He said that it was on account of this interest that the committee of the diocese chose this mission as the most fitting for the first of the "Six Churches in Six Years" slogan of Bishop Rhinelander upon his entrance into the diocese. Dr. Perry then spoke of the wonderful and saintly character of the late Bishop in whose memory the church has been built.

The great importance of the completion of this church is that it is the realization of the wish of the Bishop of the diocese. He has designated two other missions, St. George's, Venango, and Epiphany, Sherwood, as the next two for which he asks the diocese to labor. He has already started the movement for these.

St. Barnabas' church building was designed by the architectural firm of Duhring, Okie & Ziegler, Mr. Duhring having charge of this building. It is, in general, Gothic in style, has a large chancel and two side aisles. It has a seating capacity of about 800 in the nave, and with the aid of chairs, about two hundred more. In addition to the church building the committee also has finished, by adding the second story, the parish building and the rectory complete. Both of these buildings are well adapted to the purposes for which they are intended. The parish building is two stories in height with a very deep cellar which is used for gymnasium and entertainment. The first and second floors are for Sunday-school and guild use, and for the conduct of the services for the Italian work. The second floor is also fitted with a stage for entertainments. The building is very complete. The rectory is commodious, and in keeping with the other buildings. It is estimated that the property is worth $100,000.

There have been many memorials already presented to the parish. The architect, Mr. Duhring, gave $2,000 toward the organ, which is to cost about $3,500, the balance having been donated by the Carnegie fund for that purpose. A lectern of beautiful construction in brass has also been donated. The minister in charge also announced that an altar is being built of stone in Italy to be set in place as soon as completed. From

the fact that a sanctuary lamp has also been put in place, the gift of another well wisher, it is proper to assume that the ornaments of the altar are to be most churchly in character.

The history of St. Barnabas' mission has been an interesting one. Planned by Churchmen about 1871, the cornerstone of the former building was laid in 1872. The building then stood on the corner of Sixty-fifth and Hamilton Streets. About eight years ago, under the direction of the Rev. Samuel P. Kelly, the present lot was secured in exchange for the one on Sixty-fifth Street, and a parish building in part erected. The rectory was moved from the former location. At the time of the erection of the original buildings the entire country was open and uninhabited except by a few country homes.

The parish was started under the direction of the Rev. F. J. Clerc, then rector of the Burd Asylum, with the aid of two lay readers. The work was fostered by the city mission, St. Andrews' parish, and many individuals for years. In succession the Rev. Charles Barron Crawford, the Rev. John Grant Bawn, Ph.D., the late Rev. Edward Leslie Ogilby, and the Rev. Samuel P. Kelly, and the Rev. William Smythe, have been in charge.

The outlook for the parish is most promising. E. J. McHenry.

THE CHURCH CLUB IN 1914-15

When an organization has become a diocesan institution to the extent to which the Church Club has taken that position, it seems proper to ask for some space in The Church News in which to discuss the prospects of the club, and the work it should undertake during the coming year.

Early in its history the club entered upon an enterprise which is perennial—the support of the Boys' Club in Kensington, a noble undertaking not only on account of the immense amount of good which is accomplished in a neighborhood where there was badly needed such an influence as the Boys' Club exerts, but also because the motives which actuated those members of the Church Club who started the work, and which still actuate the men who persistently, year in and year out, carry it on and make the work successful, are so purely altruistic. If the Imitation of Christ consists in part at least in "going about doing good," then those who have so patiently waited in well-doing are an example to all the rest of us of true discipleship.

There is one new thing connected with this work which should be noted. For some years a farm has been rented in the same section of the city in order to provide room for ball games and other athletic pursuits for our boys. The owners of this farm decided to sell it, and vain efforts were made to find another suitable piece of ground. After more than three years of anxious uncertainty and fear that the whole farm would be taken from us, through the generosity of a few individuals, some of the members of the Church Club and some who are not members, fifteen acres of this farm have been bought, and the title put in such shape as to secure the tract for the use of members of the Boys' Club. Considerable work is needed to put this ground in proper condition, and as the boys have within the past year or so raised three thousand dollars for installing a swimming pool in the club building, we cannot expect very much help from them in the completion of this undertaking.

During several past years by means of our monthly club nights members of the Church Club have had the opportunity of hearing addresses from men of distinction and knowledge on many different topics connected with Church and social life. Those who have taken part in these club nights have received much valuable information on the various topics discussed, and the fact that so many members of the club have attended these meetings with regularity shows that the care bestowed upon them by our Committee on Activities has not been spent in vain. Now, as one result of Bishop Rhinelander's address to the club at its annual meeting last May, it has been decided to give to five of our club nights during the coming season the character of diocesan study classes; taking up on each several night one of the problems which right in our own neighborhood are pressing upon us so strenuously for wise solution and subsequent action. Every intelligent member of the diocese must know the urgent need for our Church to be up and doing if we really desire to extend the Kingdom of our Lord in that part of the world for which we are directly responsible, and it is most earnestly to be hoped that the discussions at these diocesan study club nights will help in the discharging of our diocesan responsibilities.

The Bishop in his address expressed a wish that the club should undertake a work of self-education, not only in the opportunities and necessities of our own diocese, but also in the work of the Church at large. A special committee was appointed to confer with the Bishop on this subject, and a plan has been decided upon which it is hoped will bear much fruit. As some members of the club are no doubt aware, Dr. W. M. Jeffreys conducted a mission study class of fourteen men during the past season, nearly all of whom will during the coming autumn undertake to conduct similar classes in their respective parishes or neighborhoods. Wherever it is possible to make the necessary arrangements members of the club will be asked to join these classes, and judging from the experience of those who have heretofore taken part in similar classes, no one who avails himself of the opportunity will regret the time and thought which he will be privileged to give to the subjects to which they are devoted.

Another project suggested by a member at the annual meeting was the bringing together the members of the club in different localities to form local organizations, of a more or less formal nature, according to the circumstances of each locality, with the object of awakening a more general and active interest among the members in the work of the club, and in the work of the Church in the vicinity. It is conceivable that such local organizations might become of great help to the parochial clergy in the development of the life and extension of the Church.

Finally, at the same meeting, the Bishop Suffragan made an earnest plea for personal work on the part of members of the club, and any who feel a strong desire to do something better and higher than the work of directing church organizations, important and useful though such work may be, would do well to confer with him or with the Bishop of the Diocese.

R. F. Wood.

In St. David's Church, Manayunk (the Rev. Edward S. Hale, rector), there has been installed this past summer a new system of lighting by electricity. It is the generous gift of a parishioner, Mrs. Robeson, in memory of her husband, the late Samuel Lewis Robeson.

DEVOTIONAL DEPARTMENT

THE REV. HARRY RANSOME, Editor

THE SACRAMENTAL LIFE

Faith

When our Lord said man doth not live by bread alone, He asserted that man was not wholly the creature of a world of natural substance and material forces which we know through our senses. And this assertion holds good in spite of the fact that every-day scientists, by observation and processes of deduction, are unfolding more of its secrets and harnessing them to the service of men.

Yet wonderful as this natural world is, there is another world which claims us, less substantial, but in a sense more real, because its experiences are more vivid and lasting. We speak of it as the unseen or invisible world which we cannot know wholly through our bodily senses, neither can we grasp its reality from books, or the experiences of other men. To know it, we must live in it ourselves. And it is a world which is independent of environment; a world which abides with us, and in us, wherever we may be.

Who can teach another the reality of love, joy, peace, sorrow, penitence or remorse? We can only know joy by rejoicing, we can only taste love by loving and being loved. Only through each individual's own living experience can each phase of this spiritual life be known; a life which reveals depths that none can plumb for they deepen into eternity.

* * * * *

While the law of inanimate beings and creatures without reason must necessarily control them, the law of man, he being a reasonable creature, is left to his free will. And every experience in our spiritual life is fed on acts, it grows in intensity as the acts recur again and again, so deepening our experience. Out of this experience knowledge is acquired and expresses itself through the will. The will is needful that reason may act. But what is it that causes the will to act? ; what sets it in motion and directs its influence on reason and lets reason influence it? the mysterious and marvelous power of the heart.

It is this inner life which constitutes our real selves. We project it into the visible world in outward acts, and betray in so doing our personality. Humanly speaking, a man's personality is known by his acts. To what, or towards whom, are our acts directed? If we experience joy in rejoicing, or love in loving, what is the quality of our joy or love? Is it good or evil? At once we seek a standard by which to test life's experience.

If we find love or happiness in the exclusive pleasures of the senses, then the spirit of love or joy which has infinite capacity, is arrested in its development and chained to the things of sense; and the spiritual life is limited to, and controlled by, the senses. And the fleshly capacity is not infinite, because it knows the meaning of satiety. This situation is well described as of the earth, earthy. The whole of such a life centers around the individual, and creates in him the spirit of selfishness which has been described as sin.

But the experiences of the inner life cannot rest in the senses, there is that which teaches us, through our individual experience, that the spiritual factors of this life are infinite. And directly we reach out towards the infinite—the unseen, we enter the domain of Faith.

* * * * *

Between the human soul which is made in the likeness of God, and God who is Truth, Goodness, and Beauty in essence, there are, besides, marvelous resemblances, profound affinities and natural attractions. Moral truth is not mathematical truth, cold and abstract, yet how often we seek it in our quest for faith, forgetful that apart from physical certainties, which affect only external phenomena, not the essence of things unseen, and beyond the deductions of mathematics or algebra, mathematical certainty carries us nowhere. We must choose between Faith or dreary Agnosticism.

Moreover, Truth is not subjective, although our knowledge of truth depends upon our inner disposition, yet our faith does not *cause Truth to be.* Truth lives outside ourselves, but the factors of our spiritual life, infinite in capacity, by affiliation and attraction, are drawn upwards until they rest in eternal Truth, Goodness and Beauty, which is Almighty God.

But, at times, the despairing cry goes forth: how can I believe? And the answer must come by an act of faith. Faith is more than intellectual assent; it gathers in the whole man, and we can only know faith by living in faith. Just as a man can only know what love is by the act of loving, so faith can only be grasped by an act of faith. We cannot know faith by standing apart with the will and the heart held in subjection until reason is satisfied.

Like the first venture of a child we must take a step which is a distinct act, in which mind, and heart, as well as will are involved. It is, perhaps, a timid step because it involves a new experience, and one hesitates at the brink; but the venture is made, and the new experience passes into one's life and becomes part of oneself. The next time, the act is repeated with greater confidence aided by knowledge.

So in the matter of faith, the first step is perhaps feeble, but each act of faith makes us stronger in faith; our spiritual nature responds to our acts of faith, and we find our life moving forward, guided and tested by the eternal standard of Truth and Righteousness. And this standard is not merely an ethical one, cold and academic; through our own likeness to the Divine counterpart, we recognize in our guiding principles a manifestation of a Divine Person—Almighty God. In this recognition, each act of faith made by us, is the movement of our personality closer to the source and influence of Divine Life. Our life is lived on an ascending scale, growing closer and closer to our Divine Source; and in this ascension we enter into that mysticism which is the love of God. That love,—which is the love of intuition, so full of marvelous penetration and power, like those luminous rays which can penetrate all obstacles.

As this love, begun in an act of faith, fed by faith, living in faith, becomes the ruling principle of our inward spiritual life, the mind of God, through His Son, Jesus Christ, is projected into this physical world in our actions, and the prayer of our Saviour is finding fulfilment, "Thy will be done on earth as it is in heaven."

ST. MARTHA'S HOUSE FAIR

The following letter deserves the attention of all our readers: we commend it to them, not merely because of the excellence of the cause, but because it calls of a concerted diocesan effort on behalf of a diocesan work. We need more of such united action. —THE EDITORS.

To the Editors of THE CHURCH NEWS:

Will you bring to the notice of your readers the fact that we greatly desire their co-operation in a Diocesan Fair which we expect to hold in December, 1914, in Philadelphia, for the benefit of St. Martha's House, Eighth Street and Snyder Avenue?

Ten years ago, in 1904, when this, our only Church Settlement House, was in its infancy, many parishes contributed in various ways to the great success of a fair, by which the enlarged work of St. Martha's was made possible. The managers are glad to say St. Martha's House needs more money now than then, as the work has not stood still but has increased gloriously.

St. Martha's House provides weekly for over 2,000 girls, women and boys, a gymnasium, savings fund, clothing sales, coal fund, mothers' club, free library, dispensary and visiting nurse; kindergarten, kitchengarden, cooking, sewing and dressmaking classes; mandolin class; social evenings with games, talks, music or books; basket-ball and Boy Scout teams, shower baths and lockers; a play field and summer outings.

In every parish there are many demands and the stress of feared money conditions, but if we really care for the work of Christ's Kingdom, we will give our interest and our aid to this settlement that has claims on us all. Our Bishop has said:

"It is my very earnest hope that this appeal meets with a very generous and widespread response. No institution in the Diocese or city deserves confidence and recognition more than St. Martha's House. In every essential way it is a model; its effects are very far-reaching; its ideals are of the highest; its management is wise and loving; it needs only more means to do more work."

So we of St. Martha's Auxiliary are asking your aid in making this Diocesan Fair a success worthy of our Church. We want each parish under its own name, no matter how small its representation, and all its young people and its older people as interested aides, working in December and also during the interim.

The chairman is Miss C. T. Stocker, 311 South Thirteenth Street.

Yours very sincerely,

ANNA F. WOODRUFF.

THE DIOCESAN BOARD OF MISSIONS

An important meeting of the Board of Missions was held at the Church House June 9, 1914. This was the first official meeting of the Board as constituted under the new Canon 8, establishing the Diocesan Board of Missions. Bishop Rhinelander presided and led in the opening devotions.

The Board organized by the election of Rev. T. William Davidson as secretary and Edward H. Bonsall as treasurer. The by-laws of the old Board were adopted with slight amendment. A communication was received from the Convocation of Germantown requesting that the Board permit the Convocation to continue under its supervision the work among the colored people as conducted at the Mission of St. Barnabas, Germantown. The Board granted the desired permission and also upon a like request from the Convocation of North Philadelphia as to the colored work in that Convocation, authorized the Trustees of St. Augustine's Mission, elected by the North Convocation, to continue in charge of the work of that Mission. An application was received from the Committee on Italian work setting forth the increased opportunities for such work, not only in the southeastern section of the city but in West Philadelphia, Germantown and in other localities, and urging that larger financial provision be made for the carrying on of the work. This was given careful consideration. The treasurer's report was presented and filed.

The Building Committee in charge of the erection of St. Barnabas' Church, West Philadelphia, reported the completion of the work and presented a statement of the cost which for the church, rectory, completion of the parish house and erection and installation of an organ and the church furniture aggregated $62,593,13. Of this amount they had received in cash and pledges $61,811.80. Toward the completion of the payment an appropriation of $144.65 was made from a special fund of the Board and the treasurer was authorized to pay from the George C. Thomas Fund so much as might be necessary to complete the payments, not exceeding $600.

The committee in charge of the Missionary Mass Meeting reported the holding of that meeting in the Academy of Music on May 6, 1914; that almost all the parishes in the diocese were represented, the Academy being well filled and the addresses inspiring. The expenses had all been met without using any of the funds of the Board and a balance of $91.66 was turned over by the committee to the treasurer of the Board. The Bishop expressed his appreciation and thanked the committee for the efficient manner in which the meeting had been carried out.

The committee appointed at the previous meeting of the Board to consider and report upon the request of Trinity Church, Southwark, presented through the Germantown Convocation for the taking over of the property of that parish by the Board of Missions, including not only the present parish house, rectory and lot at the corner of Broad Street and Wyoming Avenue, but also the old property on Catharine Street above Second, presented a report recommending that the request be granted and the proper authority be given to carry the recommendations of the report into effect. The recommendation was adopted and on motion the Bishop appointed a committee consisting of Messrs. Edward H. Bonsall, Arthur E. Newbold, Francis A. Lewis, Samuel F. Houston and Sydney L. Wright, with authority to determine the form in which the transfer should be made and carry the same into effect: also with authority to take such steps as might be deemed desirable to dispose of the old church property on Catharine Street.

The deans of the several convocations informed the Board that the amount set aside for racial work from the amounts usually appropriated to the Convocations were as follows: Chester $500, West Philadelphia $1,300, Germantown $600, North Philadelphia $1,800, and South Philadelphia $2,500, making a total of $6,700. The Board thereupon appro-

priated for racial work, during the current year, the sum of $6,700; $1,800 of this amount was appropriated to the work at St. Augustine's Mission, carried on under the supervision of the North Convocation, and $600 to the work among colored people, carried on by the Convocation of Germantown.

The Bishop was authorized to appoint the following committees of which he and the Bishop Suffragan should be additional members ex-officio:

A committee of five with power to make appropriations for the remaining racial work and report their action to the Board. The Bishop subsequently appointed as such committee: Rev. L. N. Caley, chairman; Rev. Floyd W. Tomkins, S.T.D., Rev. S. Lord Gilberson and Messrs. J. O. Platt and W. P. Morris.

A committee of three to supervise the colored work. The Bishop subsequently appointed as such committee the following: Rev. Floyd W. Tomkins, S.T.D., chairman, and Messrs. William D. Neilson and Moses Veale.

A committee of three on immigrant and Italian work to which committee all questions concerning the Italian work were referred with instructions to report at the next meeting of the Board. The Bishop subsequently appointed as such committee Rev. William C. Richardson, S.T.D., chairman; Rev. William C. Emhardt and Samuel F. Houston.

The Bishop was also authorized to appoint a committee of seven, to be called the Committee on Church Extension, for the purpose of securing funds, preparing plans and specifications and arranging for the erection of the church building for St. George's, Richmond, with the same power and authority as was conferred upon the committee in connection with the erection of St. Barnabas' Church, Haddington. The said committee to report to the Board from time to time. The Bishop subsequently appointed as such committee:

Mr. S. F. Houston, Chairman, Rev. Jacob LeRoy, Rev. L. N. Caley, Rev. J. C. Mitchell, Mr. L. L. Wright, Mr. Reed Morgan and G. R. Bower.

The Bishop was also authoized to appoint a committee with power to act on all questions arising under sections 10 and 11 of Canon 8, pending the next meeting of the Board, the committee appointed being: the Rev. Jacob Le Roy, Chairman, and Messrs. William Drayton and J. D. Newbold.

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THE GALILEE MISSION

On Sunday, August 16th, the Rev. J. J. D. Hall celebrated the sixth anniversary of his taking charge of the Galilee Mission, and of the remarkable success he has achieved in reclaiming those who had lost touch with the better purposes of life. Many were those who were present. Both friends and converts bore testimony to the good work he has done and wished him God-speed for the future. That he has been able to reach men is shown by the more than 7,000 who have professed conversion. Among these there have been marvelous transformations; out of the number thirteen have been led to prepare for the sacred ministry, two will be ordained in the South, where they are working, this fall. There are others who are seriously considering the call to the same work. The Inasmuch mission, which has itself grown to be a great power in rescue work and has its well-equipped large building, costing more than $100,000, was started by four men, one of whom, Mr. Long, is the energetic superintendent, who were brought out of darkness into light at the Galilee Mission under Mr. Hall. The clergy, students and Brotherhood of St. Andrew men go to the Galilee Mission to get inspiration. Mr. Hall owes much of his success to the earnest support given him by volunteer workers from all parts of the city. The Mission could do a much larger work if it had a better equipment and accommodations for the workers and students.

BROTHERHOOD NOTES

About twenty-five Senior and Junior members of the Philadelphia Local Assembly, Brotherhood of St. Andrew, expect to attend the National Convention at Atlanta, October 14th to 18th. In all probability, the majority of Philadelphians will go in a special car leaving here the evening of the 13th. Mr. Edward H. Bonsall is the national chairman of the Brotherhood, and in addition to his name, the program has the names of these other Philadelphians: Dr. Floyd Tomkins, Franklin Spencer Edmonds, Esq., and Robert Hubbs.

Round Table Conferences will be held in various sections of the city the coming year, following much the same plan as last winter. Schedules will be prepared and probably printed in the next issue of *Our Work*.

In addition to the Round Table Conferences, the Executive Committee at their last monthly meeting, decided to have four Local Assembly meetings during the coming year. The first of these meetings will be held during the week of October 18th, at St. Matthew's Church; the second will be the regular annual meeting; the third will be a mid-winter meeting; and the last will be the annual spring meeting. The places and times for these meetings have not been decided upon.

ANNUAL INSTITUTE OF THE SUNDAY-SCHOOL ASSOCIATION

Proposed program for the Annual Institute of the Sunday-school Association of the Diocese of Pennsylvania, to be held in the Parish House of the Church of the Holy Apostles, Philadelphia, Monday, October 19, 1914:

2.30.—Chairman, Bishop Garland. Opening service and short address.

Business Meeting:

Secretary's Report—Mr. Clarence K. Klink.

Treasurer's Report—J. Lee Patton, Esq.

Teacher Training Report—Rev. Llewellyn N. Caley.

Missions Committee's Report—Rev. Herman L. Duhring.

Report of the Committee on Organization and Administration—J. Lee Patton, Esq.

Election of Officers.

3.15–4.45.—Primary and Junior Workers' Conference, Mrs. L. N. Caley, Chairman.

Address by Miss Jane Milligen, Superintendent of Teacher Training in the Diocese of Maryland.

3.15–4.15.—Senior Department Conference, Dean Groton, Chairman. Topics: 1, Organizations auxiliary to the Sunday-school, such as Boys' Clubs, Boy Scouts, Girls' Friendly Society, Camp Fire Girls; 2, How to Keep the Older Boys.

Sunday-school Officers' Conference, Mr. George W. Jacobs, Chairman. Addresses by Joseph L. Bailey — Sunday-school Officers; Rev. F. M. Taitt—The Program of the School.

4.15–6.15.—General Conference. Mr. E.

(*Continued on page 31*)

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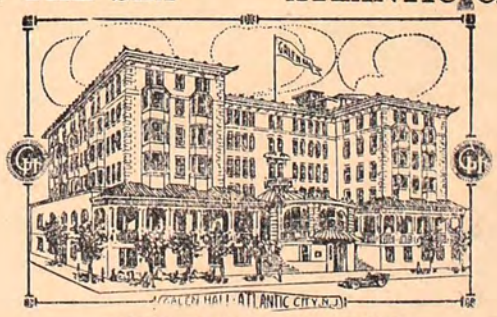

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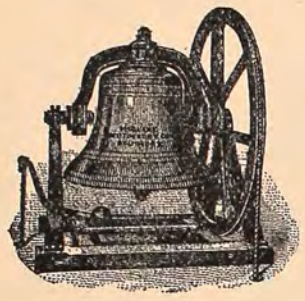

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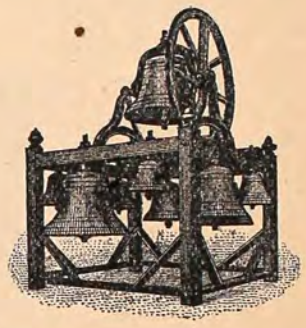

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(*Continued from page 29*)

H. Bonsall, Chairman.
Organized Adult Bible Classes. Address by Dr. Lange.
The Psychology of Child Life, Address by Rev. Charles H. Boynton. Professor of Psychology at the General Theological Seminary, New York.
Music in the Sunday-school. Address by Dr. Enoch W. Pearson, Director of Music in the Philadelphia Public Schools.

6.30.—Supper in the Cooper Battalion Hall. Tickets 50 cents each.

7.30.—Evening Conference in the Parish House. Chairman, Bishop Rhinelander.
The Importance of Religious Education.
The Importance of Teacher Training. Rev. Charles S, Lewis, Rector of St. Mary's. Burlington.

RESIGNATION OF THE REV. A. H. HORD

The Rev. Arnold Harris Hord, rector of St. Michael's Church, Germantown, has offered his resignation. Mr. Hord has for some time suffered from throat trouble. He was obliged this summer to undergo a slight operation on his throat; and some months of entire freedom from exertion in public speaking seem to be necessary. Mr. Hord has been rector of St. Michael's for nearly fourteen years. He is also registrar of the diocese

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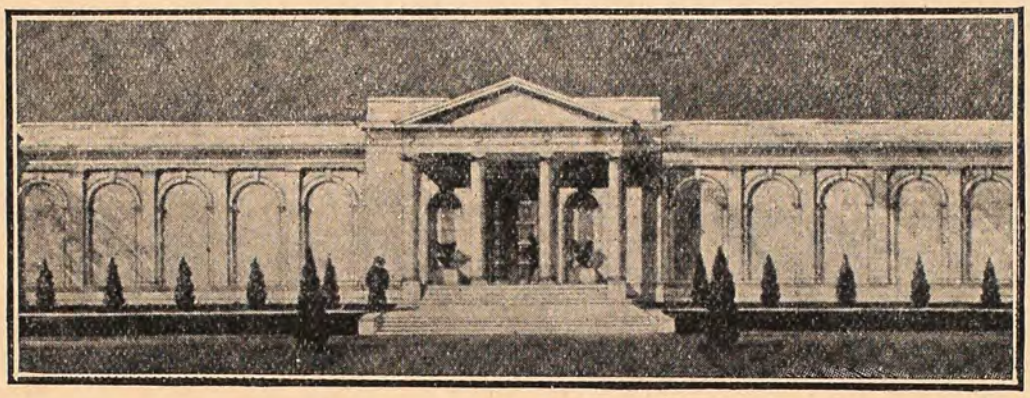

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NEWS DEPARTMENT

(*Continued from Page 15*)

The Rev. Ernest J. Harry, a graduate of the Philadelphia Divinity School, was advanced to the priesthood on the Third Sunday after Trinity by the Rt. Rev. William A. Leonard, D.D., Bishop of Ohio, in Emmanuel Church, Cleveland, O. Mr. Harry served his diaconate in the Church of the Atonement, West Philadelphia.

One of the events worth recording which has transpired since our last issue is the observance by the historic Old Swedes' Church in Upper Merion of its one hundred and fifty-fourth anniversary. On the Sunday nearest the actual inception of this parish special services were held, when addresses were made by the rector (the Rev. William W. Taylor) and the Rev. Floyd W. Tomkins, D.D.

This church, 154 years ago, was established as a mission by members of Gloria Dei, Philadelphia, with the Rev. Charles Magnus Wrangel as pastor. He was a pastor of the Swedish Episcopal Church, and Old Swedes' Church continued with Swedish rectors until 1831, when the Rev. Dr. Clay, of the Protestant Episcopal Church, received the appointment. Since that time Old Swedes' has continued under the ministrations of clergymen of the Episcopal Church, but the old charter is still retained, a charter which includes the provision that it may be ministered to by rectors of the Lutheran (Swedish) Church.

(*Continued on Page 35*)

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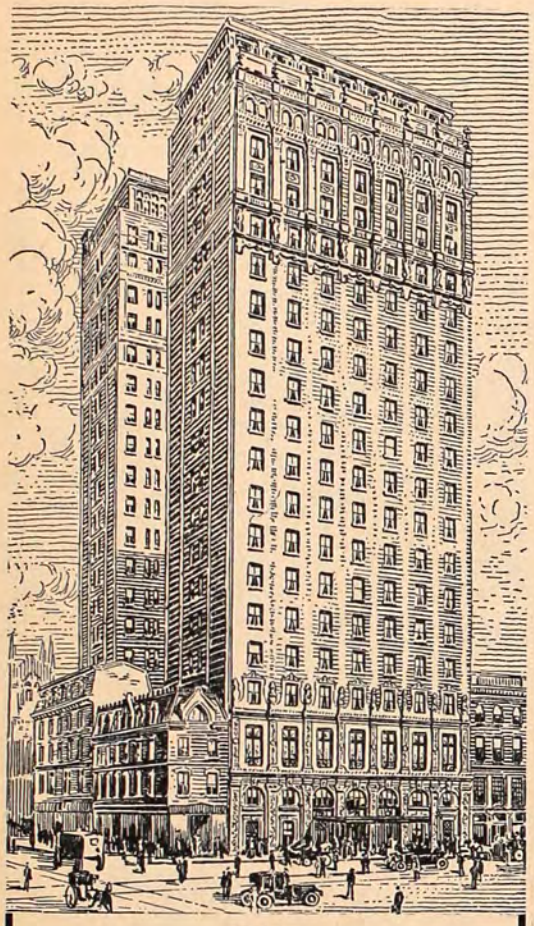

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(*Continued from page 32*)

Attendance at the first September Sunday afternoon service of Old St. Paul's Club, 411 Spruce Street, was so large that it overflowed not only into the hallways but even into the clubhouse yard.

The club, which has doubled its membership in the last year, is devoted to temperance work among men—to the reclamation of inebriates. There are now eighteen beds in the clubhouse, and Treasurer Frank J. Dougherty says there will be more before cold weather sets in. The institution is supported by its members, all of whom except the president, the Rev. H. Cresson McHenry, were formerly addicted to the excessive use of liquor.

During the summer months at the Church of St. Jude and the Nativity (Eleventh and Mount Vernon Streets) the entire Sunday evening service, including the hymns, has been illustrated with the stereopticon. It has proved very popular.

The Fair annually held by the combined parishes and missions of the Convocation of West Philadelphia, will this fall be given for the benefit of the Church of the Holy Comforter (Forty-eighth Street and Haverford Avenue), the Rev. E. J. McHenry, rector. The Rev. Dr. Johnston and his vestry have placed their parish house at the disposal of the workers. While the date has not been definitely fixed, it will probably be early in December. It is hoped the proceeds will give a vigorous start (why not also the "finishing touches") to the Building Fund for a suitable church structure, imperatively needed by the people of the Holy Comforter.

St. Mark's Church, Philadelphia, and many local charities have lost an ardent worker and zealous, warm-hearted friend in the death, on August 28th, of Miss Elizabeth Waln Vaux at her cottage in Ventnor, N. J. Funeral services, which were largely attended, were held in St. Mark's Church the following Tuesday. The deceased belonged to a distinguished Philadelphia family, her father having been mayor of the city and also in the diplomatic service of the United States.

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The Philadelphia Protestant Episcopal City Mission

225 SOUTH THIRD STREET

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2. **Home Department for Consumptives**
3. **Employment Bureau**
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5. **Prisoners' Aid Society**
6. **Charity and Sick Diet Department**
7. **James C. Smith Memorial Home for Convalescent Women**
8. **Immigration Department**
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To the Thoughtful and Considerate

Thousands of men in the city of Philadelphia are homeless and friendless. Sin and vice have brought most of them to this condition. Some of them are educated, well-bred men. You can turn them away. You can scold them, Yes, you can give them a push, and hurry them down the hill of life. You cannot take them into your home. You should not give them money. But you can help support the

Whosoever Gospel Mission and Rescue Home of Germantown

which extends a welcome hand to the sinful and fallen man, saying, "We are glad to see you. We want to help you. We want to lift you up. Come in. Here is some warm food for your stomach, some cast-off clothing for your back, some half-worn shoes for your feet, some work for your hands, and above all, the bread of life and the robe of righteousness for your soul."

Will you not, during the Winter season, help us in this honest effort to do something for the outcast and wanderer? Cast-off clothing, groceries, provisions, etc., may be sent to J. R. McIntyre, Superintendent of the Home, East Chelten Avenue, Germantown, Philadelphia. Contributions of money to M. H. Harrington, Treasurer, 112 West Upsal Street, Germantown, or to the President. We invite you to visit the Home, or we will send you upon application, a booklet describing in full our work.

WM. H. SCOTT, President.
School Lane, Germantown

A GOOD CHARITY

The Philadelphia Home for Incurables

48th Street and Woodland Avenue

is doing a great work in caring for a very wide class of helpless sufferers, and it now appeals to kind-hearted and philanthropic people for the help and support it so much needs. It is not a richly endowed institution, and is almost entirely dependent on voluntary contributions. It has been doing its beneficent work thirty-seven years; is entirely non-sectarian; cares for men, women and children, without reference to age or previous condition, and keeps, as long as they live, the incurable invalids who need the care of a hospital and the permanence and comfort of a home. Its Cancer Annex is the only place in Pennsylvania where those who are afflicted with this dreadful disease can find a *home* where they can remain till death ends their sufferings.

There are in the Home about one hundred and fifty-eight patients—men, women and children—*all incurable.* Most of them are great sufferers, and of them there are many who have known better days before illness made them helpless and dependent. About a hundred hopeless invalids are on the waiting list longing for admission to this refuge where they may have care and kindness.

It is on behalf of these afflicted ones that this appeal is made, in the hope that generous hearts may be touched by the sufferings and need of these sorely afflicted members of our own community.

Contributions will be most gratefully received and may be sent to Mrs. Charles W. Nevin, President, or Mrs. Charles Hermon Thomas, Treasurer.

The Pennsylvania Industrial Home for Blind Women

3827 POWELTON AVE., PHILADELPHIA

A Home for Blind Women who, by their handiwork, aid in their own support. This work consists of knitting, crocheting, chair caning, basket making and sewing. Applicants must be white women of good moral character and of sound physical health. No fees or restrictions as to creed. Board of Managers, 36 women; Board of Council, 16 men.

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THE FORM OF BEQUEST

Legacy of Money

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OF THE

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This institution will care for, in extremity, any mother with a young child—whether a young girl who has gone astray through temptation or neglect, or a deserted wife. It also receives motherless babies or foundlings.

J. C. BOGAN, Treasurer
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Home of the Merciful Saviour for Crippled Children

4400 Baltimore Avenue
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Incorporated 1882

The First Institution of its Kind in this Country, now Thirty-one Years Old

The Home takes homeless, destitute, crippled children from any country, state or city, without board or entrance fee. It is a Mission to the extreme poor. Its motto, "In His Name."

Many of its children are those discharged from hospitals who receive the best surgical, medical and religious care. The training is according to the trend of the child's mind, and many improve to such an extent after years in the Home, that they go out self-supporting men and women. It is the prolonged stay and the careful training and nurture which makes this possible.

Trades are given when physical condition permits.

The support is by Voluntary Offerings.

A bed can be endowed and named in perpetuity for $5,000.

A yearly bed can be supported and named at $200 per annum.

Houses can be built and endowed for various sums of money.

Anyone wishing to aid in the work, address
MRS. ROBERT F. INNES
Haverford Court, Haverford, Pa.

Won't You Assist Us in Protecting the Dumb Creation?

¶A membership in our Society would make an appropriate gift and add to our moral and financial support.

¶We are endeavoring to protect those that cannot help themselves.

¶Report all cases of cruelty to animals to this Society for prompt attention. Complainant's name never mentioned.

¶Our offices can be reached at all hours.

¶Let us mail you copy of "Eulogy on the Dog," also "Horse's Prayer." No charge.

¶We claim your encouragement. assistance and sympathy.

The Pennsylvania Society for the Prevention of Cruelty to Animals

1627 Chestnut Street

Sanitarium Association of Philadelphia

(FOR CHILDREN)

Located at Red Bank, N. J., six miles below the City, on the Delaware River

Instituted August 6, 1877
Incorporated April 23, 1879

SUPPORTED BY VOLUNTARY CONTRIBUTIONS

MONEY NEEDED FOR CURRENT EXPENSES

The Sanitarium is for the purpose of providing an accessible open-air resort where hundreds of sick children, who might otherwise perish for want of such advantages, can go daily and be under the care of medical attendants. For those who are compelled to remain in the city during the heated term, who through poverty are confined in unsanitary homes, unable to breathe fresh country air or improve their unhealthy surroundings, the Sanitarium is intended.

The steamers make hourly trips during the season. In its thirty-eight years' work it has cared for 3,554,259 children and caretakers, and for the past season (1913), 98,305.

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Secretary.—Dr. Harry E. Wiley, 1440 South Broad Street.

Treasurer.—Wm. S. J. Wetherill, 119 South Fourth Street.

Legal title to be used in making bequests, "Sanitarium Association of Philadelphia."

The Children's Aid Society of Pennsylvania

depends in large part for the support of its work upon private contributions. It does for homeless and neglected children what you would like to do if you had the time and opportunity.

- **The Society helps children** who are in trouble without restriction as to race, creed or color, providing for them with due regard to their religious faith.
- **It places children** in good private families—usually in the country—with or without payment of board, according to circumstances.
- **It selects foster homes** by a most careful process of investigation carried on by skilled agents through personal visits.
- **It supervises children** after placement by frequent visits by agents, by pastors' and school teachers' reports, correspondence and local committees.
- **It now has over 1800 children** in its care. For almost 700 of these children the Society pays board in carefully selected families in the country.
- **Any one willing** to consider taking a friendless child into their family is urged to write for further particulars.
- **Checks payable to the Society** will be promptly acknowledged and used for this child-saving work.

Main Office 419 South Fifteenth Street Philadelphia

The Galilee Mission

(Incorporated)

Under the Auspices of the Episcopal Church.

823 Vine Street, Philadelphia.

The Galilee is a Rescue Mission for men, situated in one of the most densely populated districts of Philadelphia and surrounded by a class who are demoralized by sin and rarely ever go to Church. The object of the Mission is to "Bring men to Christ!" As a means of fulfilling this purpose a religious service is held every evening in the Chapel throughout the year. Many have been redeemed from a terrible life of sin and brought into a new life of forgiveness and love. Quite a number have been brought to Confirmation and are members of various parishes in the city. Every opportunity is given to assist men to lead a better life; good meals are served in the dining room for FIVE CENTS, beds are provided in four large well-lighted well-ventilated dormitories, with the use of shower baths, at TEN CENTS a night, the ONE HUNDRED AND SIXTY-EIGHT BEDS being occupied nearly every night. Men who sleep at the Mission are supplied with a fine, well-ventilated Reading Room, where papers, magazines and many good books are constantly kept on hand, and a well-equipped laundry and bath for FIVE CENTS, other men being charged TEN CENTS. In order to help men to help themselves there is an Industrial Department where they can earn their meals and lodgings. The last report just issued for 1913 contains the following figures and items, from which may be gathered some idea of the character and extent of the work.

Chapel attendance	69,279
Meals served	90,536
Beds rented	56,385
Men using Reading Room	22,000
Free Baths	13,147
Men working in Industrial Department	6,272

TWELVE MEN ARE PREPARING FOR THE MINISTRY IN A LITTLE OVER FOUR YEARS, AND A NUMBER OF OTHERS HAVE DEVOTED THEIR LIVES TO RELIGIOUS WORK OF SOME KIND.

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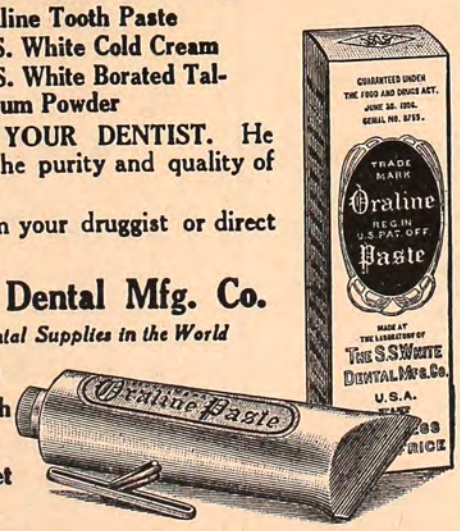

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